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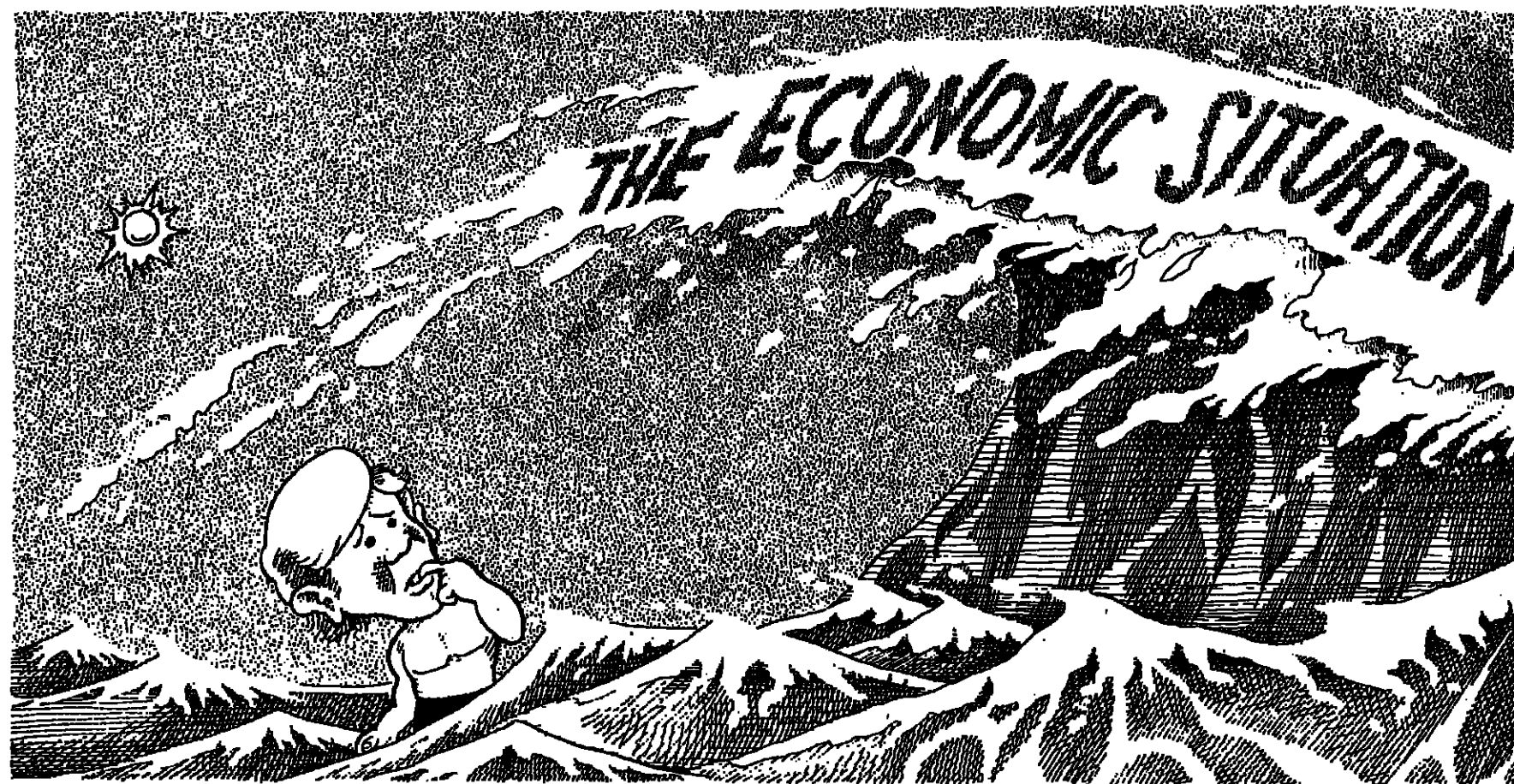
THE JERUSALEM
POST
 MAGAZINE

Friday, February 24, 1978

Crime in the spotlight



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Cover photograph by David Rubinger.

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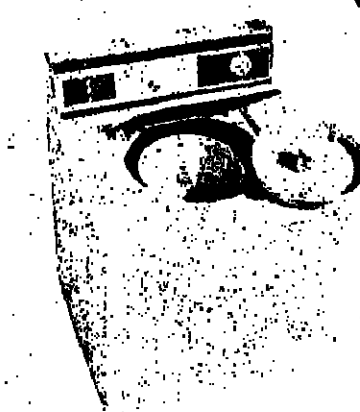


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The Shimron Report on 'organized crime, Israeli style' is viewed dimly by former Police Minister Shlomo Hillel, in an interview with PHILIP GILLON. In the article below, Ehud Olmert MK expresses a different view to DAVID KRIVINE.

Too many generalities



Campaigning against crime

ONE MIGHT have expected Shlomo Hillel MK, the former minister of police, to be looking at the moment rather like; Mohammed Ali immediately after his recent contretemps with Leon Spinks. The Shimron Commission has just said some very nasty things about the Israel Police, and, by implication, has cast doubts on Hillel's sturdy defence of the police for several years. But not a bit of it; Hillel counter-attacks Shimron and his colleagues with considerable vigour. He first denies my suggestion that the Shimron Report came as a great shock to him.

"I expected something of the kind, not because I am convinced that the findings of the commission are correct, but because of the prevailing mood in the country," he says. "You put five men together for four months — all of them respected, good, decent and wise — and the public expects something dramatic to emerge in the findings. But, when you examine the report rationally, without emotions or expectations, you see that its findings are rather suspect."

"First of all, it deals too much in generalities. The social gap, truancy from school, labour relations, road accidents, public contempt for building regulations — all this is blamed on the police. Oddly enough, while the commission criticises contempt for law and order in labour relations, it makes no mention of political disturbances — those against Dr. Knesset, for example, or those in Bnei Brak."

"Another notable omission — to my mind an incomprehensible one — is the failure to deal with the problem of terrorism. Terrorism has occupied the attention of the police a good deal for the last few years, yet the commission did not take this into account at all. On the very day that the report was published, the police had to deal with terrorist acts."

"Going to the other extreme, on some points they are over-specific; they go into great detail. For instance, they deal with the question of how a unit should work in Haifa. Did we really need five

wise men to tell us this?" On the question of terror, well-informed sources have suggested that there was such a heavy investment of manpower and resources in the Civil Guard (*Mishmar Ezerah*) that other branches suffered. The commission does not deal with this, but does complain that the investigative branch was very neglected.

"Of course, I would have liked to have had more money and manpower for everything, and I fought all the time for larger budgets. But the Civil Guard was vital for our security. I don't think that there is any substance in the criticism that we over-invested in civil defence."

"GOING BACK to the report, I find it incomprehensible that some of the things they recommend as brilliant innovations have in fact been done for years. For instance, they suggest that the Border Police should be used to deal with crimes against public order. It may be news to the commission, but two-thirds of the Border Police have been engaged on these duties for four years. Similarly, they recommend that the Border Police should deal with agricultural thefts; again, they have been doing this for years."

Hillel goes on, "The commission points out that the police know some persons are guilty of crimes, but are unable to adduce adequate proofs in court. I agree with them that this problem exists, and I've tried to suggest solutions. But it is not as easy to change the situation as the commission suggests. Such changes will clash with such hallowed principles as the presumption of innocence, a suspect's right to maintain silence, and the degree of proof expected in a criminal charge. Are we going to abandon these principles to fight crime? Will the Knesset endorse new laws changing the present protections given to an accused?"

"I very much agree with the commission's recommendations that there should be much closer ties between the police and the income tax authorities. The com-

mission quotes the analogy of the use of income tax offences to break gangsters like Al Capone in the 30's. In fact, I was trying to get this kind of cooperation for years: one of the men who opposed it was Yitzhak Mann, the former income tax commissioner who served on Shimron's commission. I wonder why he changed his mind?"

"The commission indicated that more use should be made of international information and sophisticated techniques. A very good idea. One of the commissioners was Yosef Harmelin, the former head of the Shin Bet. I wish he would explain why the Shin Bet has steadfastly refused to put its information at the disposal of the police. Such information would be invaluable in fighting international crime."

"Finally, my big complaint is that Shimron says that things were neglected for 30 years. We did many good things to attract good people into the police. It shows a complete lack of balance — no responsible person in public life will suggest that nothing was done before he arrived on the scene."

EVEN ALLOWING that the commission may have made errors, what does he say about its finding that there is "organized crime, Israeli style" in the country, notwithstanding his own previous denials that such crime existed?

"Ah, organized crime — the \$64,000 question. We followed the guidance of Meir Shamgar, its former attorney-general, who headed a similar commission in '71, when there was also a spate of newspaper articles about organized crime. These articles said that Israel had organized crime, in the same way as America had it, like in *The Godfather*, which was very much the vogue then."

"Shamgar used the American definition of organized crime — that it involved links between criminals, the courts, the politicians, the police. Shamgar examined the position very carefully, and decided that there was no proof that we had organized crime, according to this definition. Crime we had, certainly —

innocent, or they are guilty. If innocent, their reputations should be cleared; if guilty they ought surely to be under lock and key now."

Indeed they should, says Olmert. But the police are totally and utterly incapable of doing the job. Olmert has built up entire files of information. One man, for example, started with illegal card-gambling clubs. He had one in 19 Allenby Street, Tel Aviv, one in 18 Allenby, one in 52 Hayarkon, one in 72 Hayarkon, one in 10 Idelson, Olmert says. The last man owned brothels.

ANOTHER profitable branch was debt collection. Creditors looked under world strong-arm men to persuade reluctant debtors to cough up. Capital accumulated through such (illicit) operations was used in finance, "business" transactions at home and abroad.

How is it that all these individuals were never brought to book? The underworld keeps tabs on the police, says Olmert. "I gave the high command a list of police officers whom I think there is



protection rackets, robbery, prostitution, drugs, thefts. But it was not organized in terms of the internationally accepted definition.

"Shimron is using a different definition, one of his own. But he hasn't found as a fact that there are links between the police, the courts, the politicians and the underworld."

He did find as a fact that there are links between such leaders and "people of dubious reputation."

"People of dubious reputation" — what does that mean? Was Yehoshua Ben-Zion a man of dubious reputation? Was Asher Yadin? Can top policemen and officers mix socially with white-collar criminals? How does a man acquire a dubious reputation except by being convicted? All I know is that, when I was minister, the moment there was proof against anybody — no matter whom he entertained socially — the police were down on him like a cat on a mouse. Whenever there was any proof of bribery or corruption, the police acted."

"Reverting to organized crime, of course there are crimes, and these crimes have to be organized. But nobody has proved we have anything like *The Godfather* business."

Why is the definition so important? If crime is so widespread, what does the tag given to it matter?

"Because of the effect abroad of saying there's organized crime. Heaven knows we're in enough trouble already; now we have the whole world thinking we are run by a Mafia, and it simply isn't true."

What about black money, and the findings that billions of pounds are involved?

"I wonder where they got their information? Personally, I couldn't count up to a billion. But certainly something should be done about the black money. It's interesting to note what this government proposes to do about it, if Ehrlieh has his way — turn it all into white money."

IT HAS BEEN suggested that Shlomo Hillel, a man of con-

siderable charm, tends to look on the bright side of things, and to be optimistic, and to prefer a quiet life to a tough one. Does he think there is anything in this suggestion?

"There were two great men, Hillel and Shammar — Hillel was easy-going, Shammar was tough and firm. When I worked in Allyn Bet, I was given the code name of Shammar. Although I'm flattered to hear that I have a reputation for charm, I can assure you that I fight very hard for what I believe in. When I was a youngster, I even fought Ben-Gurion. Later I fought Sapir."

"But the cause must be just. I think the police are being smeared in a way that is very unfair. Nobody but I has come to their defence. The minister of police rushed forward bravely to defend the mayor of Bnei Brak, but hasn't said a single good word for the police."

Is he prepared to play prophet? What does he expect will happen now?

"I certainly don't share the public's illusions that crime will disappear as if by magic because of Shimron's findings. Personally, I was not impressed at all by the opening quotation from Psalm 104: 'Let the sinners disappear from the earth, and let the wicked be no more.' That may be a very desirable state of affairs, but I don't think we'll destroy crime with apt biblical quotes. Nor do I think that the re-organizational suggestion in the report will do the trick."

"One of our problems is that the public has come to believe so wholeheartedly in commissions of enquiry, in quick, easy solutions. Begin talks to Carter; Sadat comes to Jerusalem; Shimron reports on crime; everything in the garden should be lovely. But problems are far tougher than expected. So the disillusionment is all the greater because the expectations are unjustified."

"I hope that the police have not suffered a devastating blow because of the report, and that they can get on with the job of beating crime. It's a very tough job indeed. □

cause to distrust, because they are involved in one way or another with criminal types. Nothing was done about it."

But worse than this involvement is the incompetence of the force, in Olmert's view. "Their protestation that they lack manpower is the reverse of the truth. There are 8.9 policemen per thousand inhabitants, as against 2.6 in the U.S. What about the terrorist incursions they have to deal with? He shrugs the question away. The intelligence work in security cases, which is the major element, falls on the army, so the police have little to do in the security field," he maintains.

Then why the shortage of men? Because the force is top-heavy. Too many people are crowded in office jobs at staff headquarters, too few work in Operations. "Listen to this," he says. "In 1977, budget was provided for 83 extra police, including 80 extra investigators to deal with economic offences. Well, instead of adding 80 investigators, they added 40 cooks."

Would you believe it? Every police unit has to have a kitchen,

and kitchens need cooks. Priority One."

The police have 1,089 vehicles. Thirty per cent of them are allocated to individual police officers.

EHUD OLMERT bursts with indignation. The Israel Police, he says, hears nothing, sees nothing, knows nothing — or at least does nothing. What is the remedy? To retire the top brass. Three or four senior officers must go, including the Inspector-General, Haim Tavori.

New blood must be brought in, a new leadership must take over, a new spirit has to blow through the force. It will take a year or two to revamp the branch in its entirety. It must be restructured in accordance with the recommendations of the Shimron Committee. There is a big reform job to be done."

If the police are made to operate properly, can they destroy these power bastions in the field of economic crime? Olmert nods. "No question about it," he says firmly. "They can do it — provided they get the right leadership." □

POSSESSING the latest electrical gadgets, transported between roomy homes and overheated offices in oversized cars, established in high-status professions, the Jews of American suburbia have shielded themselves from almost every discomfort and hardship — but not from their own extinction.

They are disappearing. Not from hunger or pogroms or persecution, but from assimilation, intermarriage and — the kiss of death — an open society.

The sad process is no longer gradual or invisible, like boulders buffeted and eroded by continual storms. The signs are as clear as the air in the residential communities to which they escaped from crowded and unattractive cities.

Too many of the younger generation regard Jewish tradition as a burden, archaic and irrelevant (if they think about it at all). They see Israel as a distant and trouble-making place. They consider affiliation with Jewish organizations as parochial and a waste of time. And they view contributions to Jewish causes as an obligation to be evaded.

Without a radical transformation, only small clusters of religious or highly committed young Jews will preserve their identity and hand it down to their children. The others will be swept into the sea of American culture, without strong Jewish consciousness to serve as their life raft.

TO AN outside observer, the questions that echo through these suburbs of manicured lawns, two- and three-car garages and split levels are: How many Jews will there be in America in the next 30 or 40 years? And how will they feel about Israel?

After a short but intensive visit to Connecticut and New York last month, as a goodwill ambassador in Rosalynn Carter's "Friendship Force," I returned to Jerusalem haunted by the opinions and questions of the hundreds of Jews I had met in the country where I was born and raised.

"Aren't you glad that there is a United States?" asked a middle-aged man at a synagogue in Bloomfield, Connecticut, at the Friday night *Oneg Shabbat*. "When you Israelis have to escape out the back door, there will be a safe place for you to go."

"Where is Israel?" asked a Jewish pupil in the 10th grade of a local junior high school, trying to answer my question. "I really don't know. Maybe it's somewhere near Australia?"

Jewish America is no longer the Bronx or the south side of Chicago. In an exodus less noisy but more massive than the ancient departure from Egypt, Jews have moved by the hundreds of thousands in the last decade or two, to places with quaint names like Silver Spring, Woodmere, Beverly Hills and Highland Park. Some took their Jewish baggage along, building yeshivot, fancy synagogues, even ritual baths and *shuls* where they settled. Others left whatever Jewish identity they had behind in the cities.

THE METROPOLITAN area of Hartford, where there are approximately 50,000 Jews, could serve as an illustration of the changing face of the U.S. Jewish community. Most of Hartford's Jews have abandoned the city — known as the insurance capital of the country — for the suburban suburbs. The city is poorer and more unattractive than you have to go to a mile or two by car to get to the nearest "modest" store.

Drifting away

JUDY SIEGEL, just back from a visit to U.S., finds reason for concern about the survival of the well-to-do Jews of suburbia.



Heavy snowdrifts blanket the landscape in winter, giving the area a true New England aura. In West Hartford, a suburb with many stately homes, a large number of the residents are Jewish, and the per capita income is among the highest in America.

Hagit Porat, a social worker from Tel Aviv, works in the Hartford Jewish community centre as an emissary of the World Zionist Organization's Youth and Hehalutz Department. She has the Sisyphean task of trying to get young Jews interested in coming to Israel on study programmes, volunteer projects and tours.

The impressive complex of buildings that make up the centre was built gradually since the early '60s. Jews were not admitted to private clubs and wanted a place where they could swim and play basketball. Until recently, the 450-seat theatre was the place to go to for off-Broadway plays, and shows with a Jewish theme were not staged there. Finally, the Jewish Federation realized that the members' urge to become true Americans had backfired: the younger generation had lost most of their Jewish identity. Today, the plays and readings are about Israeli or Jewish topics, and pamphlets promoting allys are prominent in the centre's lobby.

But it is still difficult to reach the Jews. Only about 6,800 Hartford-area residents are paid members of the centre. With considerable effort, Hagit got 70 people interested in taking Hebrew urban courses.

A total of 14 people went on allys from the area last year, with about 100 others taking part in Israel programmes. Hagit ventures out to public schools to speak about Israel, as well as to the day schools (Conservative and Orthodox) and the Talmud Torahs (where children learn a few hours in the afternoons after public school). The possibilities for success are more limited at the nearby University of Connecticut. "Students are very apathetic," she noted. "Of about 1,000 Jews on campus, only some 20 are members of the Jewish Students' Union. Hagit has had some success in attracting students to their courses and activities. The Jewish community centre has even had gimmicks like 'Midland Zionist weekend' to get young people interested."

What we need is strong Jewish education," asserted Hagit, who identifies herself as a "secular Jew." After the age of 13, there is almost none. Many of the kids in

Talmud Tora leave the school turned off from Jewishness. To them, missing out on baseball or TV to go to Hebrew school is punishment that they gladly evade when they turn bar- or bat-mitzva.

Day schools, such as the Conservative Solomon Schechter school (with 80 pupils) and the Orthodox Hebrew Academy (with 130) are one solution to this problem.

But tuition is high, Hagit continued, and some parents are afraid that their children would be forced (or that they would be forced by their children) to observe strict ritual at home. Others with a liberal outlook view the Jewish school as a "ghetto" that insulates youngsters from the "real world" of blacks and poverty.

THE LIBERAL ideology of parents is also a factor in the skyrocketing intermarriage rate among the younger generation. "When the kids come home from college with non-Jewish fiancées," noted Berthold Gaster, editor and publisher of the *Jewish Ledger*, "the parents have a tough time telling them that it's wrong. All their young lives, the children were told that everyone is equal. When they want to get married, can you tell them you were wrong all along?"

The *Jewish Ledger*, which comes out in three local editions, and has a circulation of 25,000 throughout Connecticut, has encountered difficulties from parents of the intermarried. "We have a policy of accepting no engagement or wedding announcements that involve intermarrying couples," said Gaster. "Sometimes parents try to trick us by giving only the name of the rabbi who officiated at the ceremony and not that of the minister. So I always check announcements in the regular press."

American Jews for many years have had an "edifice complex" — that their synagogues should be the most aesthetic, beautiful and majestic structures in the community. When city neighbourhoods deteriorated, the synagogue buildings were inevitably sold — often to black churches — and proceeds went to build new ones in the suburbs. But the great distances have forced some changes.

The rabbi of the Conservative Beth Hillel Synagogue in Bloomfield, his family and I were about the only ones to walk to Friday night and Shabbat morning services over icy roads and

sidewalks. All his congregants drove by in Cadillacs and Oldsmobiles, waving unself-consciously at their rabbi as he proceeded on foot.

Most of the local synagogues own large parking lots, which are filled with vehicles during Shabbat services. To make them "kosher," the synagogue boards "sell" the lots to non-Jews for a symbolic fee and then do not feel responsible for the Sabbath desecration outside.

"If we didn't give them a place to park or allow them to drive here, the sanctuary would be nearly empty every week," confided one rabbi with a Conservative flock who grew up in an Orthodox home.

Women have become the equals of men in all Reform and most Conservative congregations — accepting *aliyot* to the Torah, being counted as part of the *minyan*, leading the service and reading the *haftora*.

At Beth Hillel, its sanctuary topped by a six-sided dome of wood panels and stained-glass windows, the Friday night service was mostly conducted by a mixed choir of pupils from the Hebrew school, who expertly chanted melodies in Hebrew from the traditional service.

The service was mixed with popular Hebrew songs; no one present seemed to know the difference.

THERE WERE fewer younger families able to read Hebrew at the Shabbat morning service. Most of the seats were occupied by guests of the *bat mitzva* — a 13-year-old girl who was born to a non-Jewish mother and converted to Judaism when she was 12 after being influenced by her Jewishly committed stepmother.

As the guests, many of them intermarried, watched with interest, the youngster conducted the service like a professional with perfect Hebrew and intonation. Her stepmother recited the blessings over the Torah with the same grace and expertise, in comparison to most of the men who stammered even over the written Hebrew translation.

Although there isn't a single kosher restaurant in the area, the closest is in Boston, several hours' drive away. It is easy to keep kosher in one's home. Supermarkets provide a cornucopia of frozen kosher foods, from complete meat meals and Israeli deli products to onion-flavoured bagels and ready-to-bake *hallo* with the most respected

kashrut supervision.

Israel is as close as the local supermarket, then, but it is still a world away. Many of the Jews I met — especially those with no affiliation to organizations or synagogues — perceive Israel as a country of sand dunes and terrorist explosions. They were amazed to hear that the country is habitable and modern.

True, Israel and its leaders are shown nearly every night on network TV, but few viewers pay much attention to the distorted message. Incredibly insular, and suffering from a kind of tunnel vision, nearly 90 per cent of American Jews have never been here.

It is difficult to find the deep sense of brotherhood and the "We Are One" ness that the United Jewish Appeal has proclaimed as slogans for its fund-raising campaigns. The Israeli image of fearless soldiers and self-sacrificing pioneers defending their land has been partly eroded by the onslaughts of Arab propaganda, constant references to "Israeli intransigence" in weekly news magazines, and reports of government wastage and corruption.

If suburban American Jews have met an Israeli, he is more and more likely to be a *yored*. According to Hagit Porat, there are about 50 families of *yordim* in the Hartford area, most of them wealthy, and they have no interest in local synagogues or Jewish organizations.

Their complete separation from the native Jewish community fosters the stereotype of the "ugly Israeli" — a character who does not inspire American Jewish-Israeli brotherhood.

And if the suburban Jew has toured Israel, he probably associates the country largely with the waiters, tour guides and bus drivers he encountered during his stay.

THE UJA cannot count on contributions forever. To the under-30 generation, the State of Israel has always been here and the Holocaust has never impinged on their consciousness. For the teenagers, who are used to receiving gifts, giving to Israel does not come so naturally.

A Bloomfield lawyer's comment was typical of attitudes to fund-raising: "I can't wait until you have peace over there in the Middle East so we can spend our money on local needs like Jewish schools and more community centres instead of guns for Israel." (Incidentally, UJA money is not used for arms purchases.)

Israel's traditional call for funds has also had an effect on potential olim. The appeal has been "give us your money," rather than "give us you." If a country is so unfortunate and poor, reason many Jews, is it possible to live there?

The policy that makes a charter flight from Los Angeles to Israel cheaper than a regular flight from New York, they say, discourages visits and makes it easier to see Puerto Rico.

Although there is widespread respect for Menachem Begin, at least among the older group, his settlement policy is a mystery to many, and Jews don't know how to explain it when they are questioned by their neighbours. The portrait of American Jewish suburbia is not all dark, however. There are bright lights of involvement, sacrifice, innovation and interest. But the general trend is grim. The most organized mass of Diaspora Jewry is in danger of disintegration.

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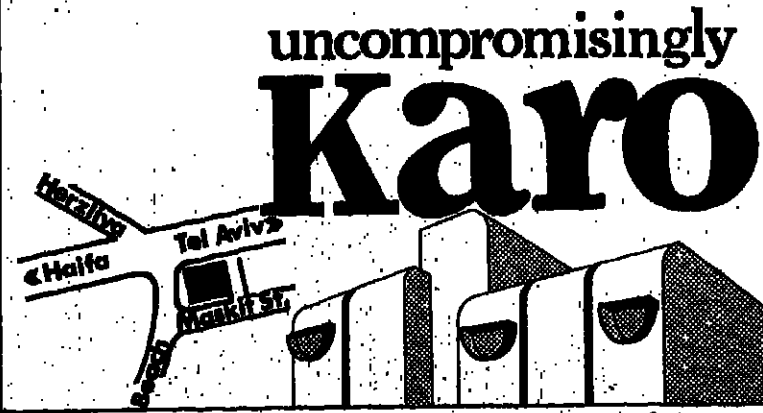
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STRANGERS IN A STRANGE LAND

JOHN DAVID, an Indian Jew, encountered more than one kind of prejudice when he went to England in the early 1960's. He tells the story of his odyssey from India to England to Israel, and his search for his long-lost relatives here.



OUR MOTHER, Simha Esther Eliahu, was born in Baghdad and that was all we really knew about her. My elder brother David and I have vague childhood recollections of her. In later life David saw her once, but she did not recognise him; I saw her about two years ago when she was dead. But my younger brother Shimon does not remember her at all. Almost immediately after he was born she was put away in a mental hospital in India, where she "lived" for some 58 years until her death.

It was 1942, and pro-Nazi groups were active in Baghdad. The Jews in the region were facing possible genocide. In panic, they began fleeing. One of the ships used in this exodus was the S.S. Adria. It had just been captured by the British off the coast of Eritrea. It was on this ship that our father, Daniel David, took us and our mother to Karachi, where my father's aunt and cousin lived.

My mother was eight months pregnant at the time. The ship was overcrowded and filthy and, though I was barely over a year old, I remember there was a terrible storm on the Arabian Sea. The ship rocked violently. I rolled onto the floor, vomiting, while my father tried to secure the cabin door with a handkerchief. Only much later did I learn of the more fearful drama that took place in another part of the ship.

The storm caused my mother to give birth. Despite the lack of adequate medical care on board, a healthy child was born. The child's name, Adria, was added to the ship's name.

his first two names, Shimon Edmund. However, my mother never recovered from the shock. From that point on, hers was a life of utter loneliness.

MY FATHER, who was a Bene Israel, was born in India. The Bene Israel came to India round about 175 B.C.E. For over a thousand years they were cut off from other Jewish communities. During that period they did not know of Hanukkah and, having lost their scroll, they could only repeat the *Shema Yisrael*. Nonetheless they still kept the Sabbath and practised circumcision.

When the Jews of Baghdad came to India after 1821 they despised the Bene Israel and doubted their Jewish origins. In 1915 the rabbis of Baghdad and Jerusalem declared the Bene Israel to be non-Jews. The whole issue came to a head when the Bene Israel in Israel began a Gandhian style campaign to gain acceptance in the 1930s. The Sephardi Chief Rabbi, at the time, Isaac Nissim, saved the day. He overruled the decision of the rabbis of Baghdad and Jerusalem by accepting the opinion of the rabbi of Safed, who had declared in 1871 that the Bene Israel were Jews.

However, the treatment of the Bene Israel by their go-religionists is amazing. As I would have it, we three brothers look very Indian, and other Jews have been astonished to discover that we are Jews.

"Are there Jews in India?" they ask in disbelief. When I was at Oxford some of the members of the university's

Jewish Society thought I had come to the wrong place.

Even in India the ignorance and prejudice are alarming. Shimon and I were once interviewed for a Jewish scholarship. The conversation went something like this:

"Are you Jews?"

"Yes, we are."

"Are you sure you are Jewish?"

"Absolutely!"

"But you don't look it."

"If we weren't Jews, we wouldn't have bothered to come."

"Then we played our trump card. 'Our mother was Iraqi, you know.' It worked. There is no question of the Jewishness of the Iraqi — and one is a Jew if one's mother is Jewish."

Nevertheless, the interviewer appeared very pleased when he discovered that the scholarships were only for students born in Calcutta. Neither of us had been born in India. Despite our appeal that he put our case to the trustees, who could use their discretionary powers, he would not.

IT WAS PAINFUL to be rejected as a Jew. Like many other Jews I too discovered that I was a Jew when I was singled out and persecuted. Nobody in my family ever told me.

Because of my mother's condition and my father being away in Iran, I was sent to a Christian boarding school in India at the age of six. The children, who were mainly Christians, Hindus and Muslims, would laugh me with your dirty Jew. "You killed Christ," what Hitler did to the Jews was a good thing, and so on. They even composed a rhyme

in Hindustani: "Jew, Jew, garam ghoo" (Jew, Jew, hot shit).

I have no idea how they discovered that I was Jewish. Perhaps they noticed that I was circumcised when we changed our clothes, took a bath or went swimming. The insults were inspired by what they heard about Jews in church. The late Prime Minister Pandit Nehru observed that while he was at Harrow, he too joined in Jew baiting, thinking it was a British social custom. It was only much later that he realised the shameful nature of it all and apologized to the Jews in his autobiography.

When the boys taunted me I would try to reply, but the words stuck in my throat — I had a terrible stammer. In despair, I sometimes tried to hit out, whereupon I would be reported to the authorities and punished.

In one school in Simla, run by Roman Catholic brothers, the teacher once asked the whole class to slap me just before Easter. Only years later, when I read *The Last of the Just* by Andre Schwarz-Bart, did I learn that each Easter in medieval France the court would assemble to witness a Jew being ceremonially slapped.

I SUFFERED as a Jew for as long as I can remember. My persecutors did not distinguish between my being a Jew and a Bene Israel, so why should anyone else? A Jew is a Jew, if he feels he is one. After over 2,000 years of dispersal, one can hardly expect the Jews to have a homogeneous appearance.

The fact that I was treated as a non-Jew by Jews as I have said, painful. But the lighter side, too, was also did not know I was Jew.

When my brothers and I arrived in England in 1961, it was fashionable to be openly Jewish. Much of the hatred was directed against the brown and black immigrants from Britain's former colonies. But I soon discovered that Semitism was still a strong force. When Englishmen thought there were no Jews around, they were free to express their true feelings, of course, was not suspected being a Jew.

The first job I got in London was a mechanical and soul-killing job. My colleagues were "working class" and on one occasion I was thinking of changing apartments.

"Where would you like to live?" they asked. "Golders Green," I replied. "Where?" "Golders Green," I repeated. "No, we don't believe in it," they exclaimed.

"Why not?" I asked. "Don't you know it's a foreign land. It's swarming with Jews. Very soon we'll need passports to enter it."

But anti-Semitism is of course not confined to the working class. At one party given by the so-called elite at Oxford I was once told that only Jews can cross their legs in a certain way, "because they are built differently."

And when I had a schoolteacher, the children would

supply repeat the usual remarks about Jews which they had obviously picked up from their parents. It is still common in England to call a miser of any nationality "an old Jew."

One incident stands out above the rest. After leaving Oxford I worked for some years as a freelance journalist, writing mainly for Fleet Street publications. I specialised in interviews with foreign dignitaries, some of whom were from Arab countries. I was eager to report accurately and objectively what they said, and above all I was anxious to learn the truth for myself.

When I was about to give up journalism to take up a lecturership at a college in Denmark, I revealed the fact that I was a Jew to the editor of the *Diary* section of a prominent London daily which I had contributed many stories.

"Really," he said, "Why, of course, David is a Jewish name. However, your reports never gave away. They were most fair."

"I had told you I was a Jew from the outset," I observed, "I thought you wouldn't have accepted a single story on the Middle East from me."

"I guess I wouldn't," he replied. "I'm CONVINCED that I achieved my childhood ambition to become a journalist not so much because of my abilities, but because I had been to Oxford and had worked as a researcher for the late Randolph Churchill. And before my brother David became a doctor and later a teacher of English and drama after he had

been to the Bristol Old Vic Theatre School and Cambridge, and Shimon attended the Loughborough University of Technology, they too were despised immigrants in British society. Afterwards we were equal to the natives and we felt human again. We had qualified to hear the remark: "We don't mean you. It is those other immigrants we don't want. They come here and do nothing and just live on national assistance."

My brothers and I had been brought up in schools in India where we were taught that the British were just, liberal, upright and humane. We looked upon Britain as a kind of Utopia.

However, soon after arriving in England, we discovered the truth. For the first couple of months there the three of us were unemployed. We endured a long series of rejections and humiliations. With starvation staring us in the face, we abandoned ideas of achieving our ambitions and decided to settle for anything we could get. But even then we were turned down and insulted because of our colour.

David decided that since he had an honours degree in economics from India he would try to get a job in a bank. The interviews, however, were too ridiculous for words, and personnel managers would say things like: "Are you sure we called you for an interview?" and "We are sorry we cannot find your application." One man actually told David: "We don't mind employing you, but it is our customers who object and we must think of our customers."

Much the same thing happened to me. One secretary was so shocked to see my brown face that she rushed into the personnel manager's office and, forgetting to close the door, blurted out, "He's Indian!"

Then I was told that I was "too good for the job."

"But I don't mind doing the job," I replied. This threw the man off. I wasn't playing the game fairly. Here he was complimenting me, and I was being ungracious. I should have taken the hint, shaken his hand warmly and bowed out. Instead I sat in my chair.

"You see we really need a girl for the job," he said. "Then why did you call me for the interview?" I asked. "John Samson isn't a girl's name, is it?"

"Well, ah, you see, ah, you had, ah, written such a nice, ah, letter, ah, of application that we, ah, wanted to see you, ah," he stammered.

Now loudly: "You mean to tell me that you called me all the way here just to congratulate me on my letter?" His face turned red. "We will pay your travel expenses," he said, as though a few coins would help cure the injury to one's human dignity.

DISCRIMINATION on grounds of colour was not confined only to jobs; it also applied to housing. It is not difficult to imagine the affront to one's dignity when, with the print hardly dry on a newspaper, one is told by a landlady, "Sorry, the room has already been taken." Others would just open their door and spit out, "We don't want coloureds." The only rooms available to immigrants were sub-standard and went at more than the market price.

We were constantly packing our belongings and looking for a place to live. At one point the papers carried ghastly stories of how landlords used underfed albatrosses to get rid of "recalcitrant" tenants, usually new immigrants who couldn't keep up.

I AM NOW in Israel and relieved to be here. For me, the long exile is over. This exile was no doubt primarily psychological, the mind of a captive: loss of identity as a result of not knowing my parents; constant rejection, being made to feel unwanted and alien.

Now, after a year here, I am hardly aware that I am either brown or Jewish. Sometimes I say to myself: "John, do you know you are a Jew and brown?" But then I immediately add: "Don't worry, there are many like you in Israel."

But the question of my identity remains unresolved. I came to Israel to find my mother's family. I have since located half of it. I learned that my grandmother died in 1973 at Rishon LeZion. But no one really knows for certain what became of my grandfather, Moshe Eliahu. From the various (conflicting) accounts I have been able to work out that he was born in Israel in the 1890s; that he left Israel for Baghdad in the early 1920s, where he married my grandmother, Gijlee Asher; that, around 1935, he returned to Israel, leaving behind his wife and two daughters, Simha (my mother) and Khatoon; and that if he died, it would have been sometime around 1944. If he is alive, he is in his eighties.

I have looked for him and other members of his family almost everywhere, in Israel's villages, towns and cities. I am still looking. Can anyone help? I

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Ramat Gan: Nardim, c/o 59 Rehov Bialik. 03-733011
Tiberias: Alhadel. 057-20552

World Zionist Organization 29th Zionist Congress

Binyenel Ha'ooma, Jerusalem

AGENDA

Friday, February 24, 1978

8.30 a.m. - 9.30 a.m. Consultation of Congress Groupings
9.30 a.m. - 1 p.m. COMMITTEE MEETINGS

The committee meetings are not open to the public.

AGENDA

Saturday, February 25, 1978

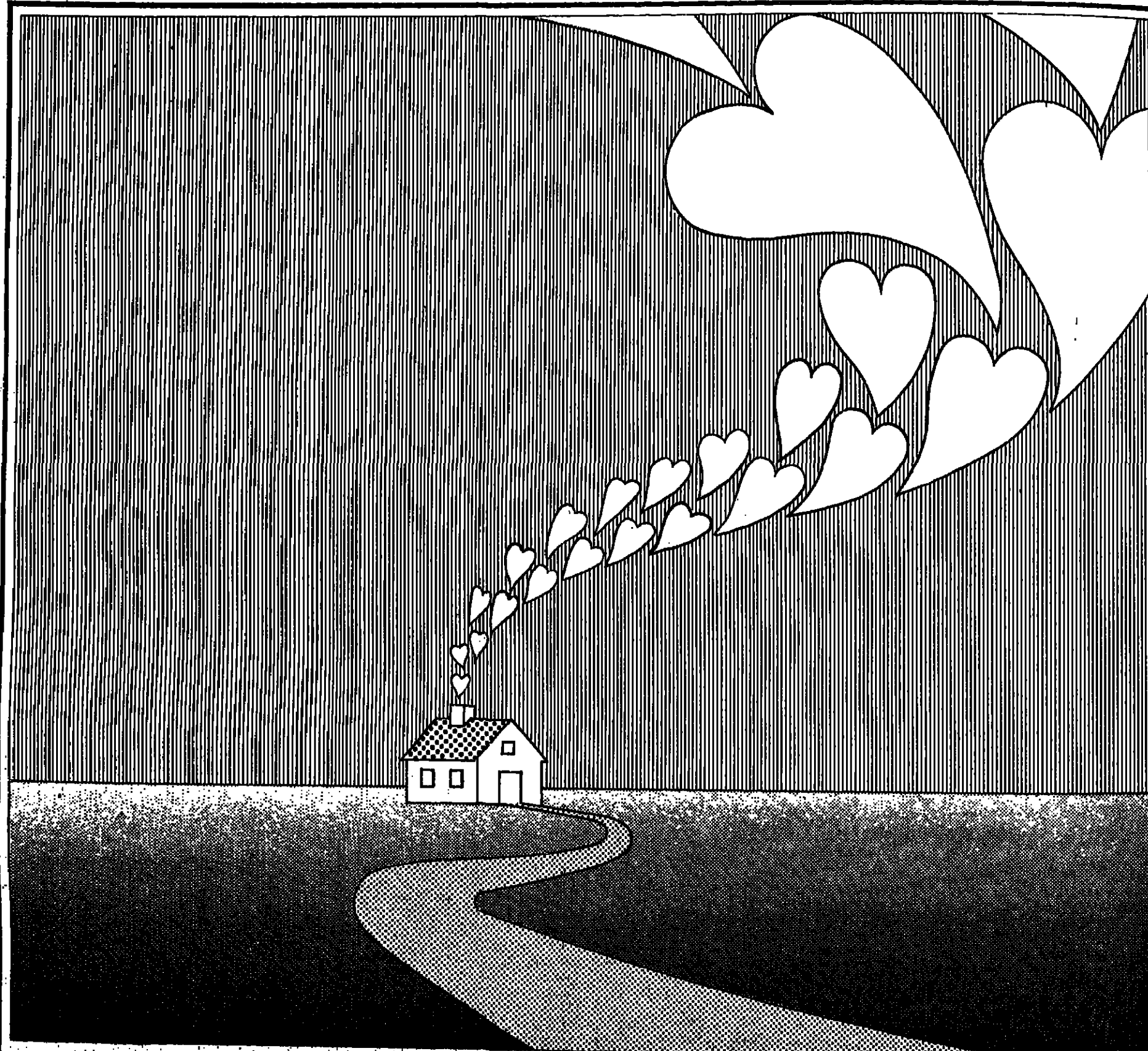
8.30 p.m. - 11.00 p.m. THE JEWISH PEOPLE AND ZIONISM
Festive evening, with the participation of:
Mr. Philip Klutznick, President,
World Jewish Congress

Mr. Melvin Dubinsky, on behalf of the Trustees of the Jewish Agency
Mr. David Blumberg, President, B'nai B'rith
Baron Alain de Rothschild, Chairman, C.I.F. (France)
Mr. Neelam Goss, President, World Federation of Sephardi Communities
Lord Fisher of Camden, Chairman, Board of Deputies of British Jews
Rabbi Dr. Alexander Schindler, Chairman, Conference of Presidents of Major American Jewish Organizations
Remarks: Minister Dr. Yosef Burg
Mrs. Golda Meir

The Choir of the Army Rabbinate will appear.
Entrance by special invitation only.

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בית חם ונעים כל הזמן

THE JERUSALEM POST MAGAZINE

FRIDAY, FEBRUARY 24, 1978

THOUSANDS of Israelis are taking time away from their after-hour jobs and favourite TV shows in order to participate in imaginative programmes designed to make them better parents.

They attend meetings of parent groups which discuss child-rearing problems in depth. Twelve or more individuals, usually mothers, meet once a week with a specially trained group leader. The setting, where everyone knows everybody, encourages the free expression of the most personal dilemmas. No one need be ashamed to talk, because the others also discuss their problems frankly. Group support is the basis of the system's effectiveness.

In Notham, an agricultural moshav just outside Beit Shemesh, 25 Yemenite women gather at the youth club every Tuesday evening to meet with their leader, Pnina, a vivacious, motherly figure who wears her green *kafiyah* as a crown. As each woman enters, she greets Pnina warmly, sometimes kissing her hand in the Oriental fashion. Pnina, a teacher and mother of eight, is herself of Yemenite extraction. She guides the discussion on child rearing and encourages the participants to express their opinions freely, but not too boisterously.

The subject tonight is respect for parents. Tova, a young mother of three, has been complaining that her daughters, aged six, seven and eight treat her more like a friend than a parent.

"Give us an example," Pnina asks with a smile.

Tova describes how her children won't go to bed when she tells them to, and even give her an argument when she lays down the law. Many of the women in the group have the same problem and are anxious to talk about it. Several have practical solutions to offer. Tova has tried most of the "gimmicks" suggested, but is encouraged by the mutual concern. She gives additional details of the *chutepti* that her daughters display.

"They mock me and talk back even though I smack them for their impudence," she says.

Some of the older women, on the other hand, claim they never had such reactions from their children.

This is a traditional village and most of the women wear colourful korchlets and modest dresses. There is an interesting mixture of elderly women, whose children are already married or serving in the Army, and younger ones, more Israeli, caught between two cultures. Not only are there several mother-daughter combinations, there is also a grandmother-mother-daughter trio, giving living emphasis to the onus and utility of tradition.

THE GRANDMOTHERS, of course, have more answers than questions. Not only is theirs a simpler life, but experience and the distance of time stand to their advantage. Pnina skillfully blends their practical advice and old-fashioned views with the genuine concern of younger mothers in a more complex society.

There is an atmosphere of respect and good cheer in the room. The jokes fly freely; the broad Yemenite hand gestures and wide, toothy smiles abound. Pnina adds some new perspectives to the discussion: "If it doesn't bother you, it's not actually a problem. Tova, there needs to be a strict definition in a family just because others insist on it. As long as you feel comfortable your way..."

Tova admits it's mostly her mother-in-law who is concerned about the lack of respect.

"Have you ever tried talking to the girls about this problem?" asks Pnina. Both her suggestions are revolutionary. Nevertheless, her views are accepted without criticism.

The women are clearly enthusiastic about the evening and fond of their group leader, who lives in a nearby agricultural centre. As they leave, chattering among themselves, they kiss Pnina good-bye and make sure they'll meet again next week.

The group is now in its second year. Pnina received her training as a leader of parents' groups from Bella Shaffer, who in the past three years has taught over 100 counsellors under the auspices of the Religious Women's Organization.

Bella has developed a unique programme of her own over the years, which she claims is a return to time-honoured values. She advocates the psychological methods that she learned at the Adler Institute in Tel Aviv from a visiting lecturer, Dr. Rudolf Dreikurs, and the techniques of group dynamics; but the dictates of tradition are uppermost.

Most graduates of Bella's groups become either group leaders themselves or take on community tasks, such as working with the aged. In Ashdod, a group of 30 recent graduates will "adopt" 30 problematic families under the guidance of Tipat Halav.

BILAH BEN-DAVID, who also graduated from the Adler Institute but for the past two years has been working independently, conducts parents' groups in private homes.

I went to the opening session of a new group in Ramat Eshkol, Jerusalem. Twelve professional women and two husbands attended.

Bilah explained the advantages of discussing problems of child-rearing in a group and assured the participants that even though her method might seem strange, difficult or unintelligible at first, it would, with time, make sense and help them.

Hesitantly, some of the mothers raised certain problems — the child who regressed or who sought attention; the *nudnik* and the aggressive, demanding youngster; the child who had an exaggerated sense of responsibility ("He would wake me at 6 a.m. with a shopping basket in hand and ask me what he should buy at the grocery store!").

Bilah had some radical ideas. "I don't believe in jealousy. Love is not a cake that is cut up into portions, so that when a new baby arrives there's less love left over for the poor husband or other children." There is general laughter from the group. When put in such ridiculous terms, her point is more readily digested.

"It's not important to show a child he is loved 24 hours a day. He needs only to know that he has a place in the family; that he belongs."

She also felt that children aren't born with marked personality traits, but rather adopt the position still "open" in the family structure and gradually, by reinforcing certain behaviour, get labelled the *shemazel*, the "good boy," the joker, the dry-baby, etc.

There's a danger in performing always, according to certain behaviour patterns, and even the "good boy" will not know how to adjust in life if the options for other patterns aren't left open, she warned.



Increasing numbers of Israelis are trying to learn to become better parents. LEA ABRAMOWITZ reports.

A quiet revolution

The group was sceptical about some of her theories. Doubts about running a family along completely democratic lines were expressed. Most parents would like to maintain discipline without resorting to spankings or an authoritarian attitude, but don't know how it's possible.

Bilah suggested treating the naughty or unruly child in a new way. "Instead of getting angry with him and punishing him, why not reflect back to him what's happening: 'You're very angry right now; Yankie, right!' This shows we understand him and accept him even though his behaviour is not acceptable. Then instead of reacting to his provocation, we relate to Yankie and his needs."

With good-humour and many, many examples from everyday life, Bilah was able to get across her radical suggestions. "You wouldn't spank your husband for criticizing your cooking and acting cranky, would you?" At the end of the evening, when she called for feedback from each of the participants (a set ritual at the close of a session, designed to measure verbally what each member takes home from the meeting), most reactions were favourable.

BILAH AND PNINA are only a small part of a quiet, country-wide revolution in child-raising. In community centres, schools, kindergartens, clinics and private homes hundreds of groups of various levels and forms are meeting. They are all concerned with improving the art of parenthood.

And the tremendous interest shown by parents has amazed the organizers. The main difficulty is the vast number of requests and the shortage of trained counsellors. As the subjects discussed are of a delicate and extremely personal nature, and the resulting changes often jeopardize family equilibrium, highly-trained group leaders are required, people with a sensitive and skilled ear for the pathological cases that require special guidance.

Today, two-to-three year counselling courses for laymen are organized by the Adler Institute and by the women's organizations (Na'amat, WIZO and the Religious Women's Movement). The Hebrew University's Department of Education is conducting a special M.A. course for parent group leaders, and the Ben-Gurion University's Behaviour Science Department will soon follow suit. Apparently, guiding parents is the profession of the future.

In the past five years, several imaginative programmes have been developed by various bodies independently. Some groups are more depth-orientated than others. Some, like the parents' groups for new immigrants, are sponsored by the Absorption Ministry and give general information on the education system in Israel. In addition to lessons in citizenship in several languages. Others are more therapeutic and concentrate on gaining insight into child-parent relationships. All are based on group discussions; talking out problems in a sympathetic atmosphere is enough to give the participant some relief.

THE EDUCATION MINISTRY has adopted these highly successful techniques for its own needs. Research showed that schools and kindergartens cannot bridge the cultural chasm between children from Western backgrounds and their Oriental classmates. The gap appears at the age of two, because Sephardi mothers tend to feel capable of providing for their children's physical needs and leave their cognitive development to the educational authorities. If there is to be any change it

has to start in the home, where the child gets his emotional and perceptual basis and parents act as agents for cultural transfer. Also, the dichotomy between what the child learns in school and what he sees in a culturally underprivileged home, is considerable.

In order to help such mothers and fathers acquire the means to help their children advance, concrete measures were taken recently. They are geared to build up the parents' self-image, pride in their ethnic roots, and confidence in their ability to educate their children. They also increase physical contact between parents and their youngsters.

The fact that a mother cannot read or speak Hebrew fluently does not mean that she is incapable of preparing her son or daughter for life in Israel. The group dynamics method has been used with outstanding success to help mothers develop their children's mental skills, play with them, talk with them, get them to talk about what happened in the classroom, and also involve the father in all this.

"I've learned to think," said one young mother after participating in a two year parents' course in Maoz Zion. A Tipat Halav nurse in Ashdod and a school principal in Kfar Salem were actually able to indicate which parents had attended a group (and which hadn't) from their changed attitude.

"MOMMY, TELL ME a story," is a recurring request in every household. As stories are known to develop a child's imagination and creativity and serve as an excellent tool for transferring heritage and moral values, as well as developing language skills, child literature groups encourage parents to tell or read stories to their youngsters.

Tipat Halav nurses who have so successfully cared for the physical needs of Israeli toddlers until now, are widening their scope to deal in a group setting with mental and other problems of development. Next year the stress will be put on young couples, even on those which don't have children yet, as part of a preventive approach to child-raising problems.

ALL THESE schemes are a reaction to the disintegration of the family in modern society and the conflicting ideas that parents have to deal with today. Even if husband and wife come from similar backgrounds, they must still contend with the advice of well-meaning neighbours, friends, and child "experts" who contradict each other.

The extraordinary response to all these programmes indicates the widespread desire to be a better parent. In a kindergarten hall in Kfar Salem, a mother begs the counsellor, "Help me save my youngster from becoming a juvenile delinquent like his six older brothers and sisters."

At a mother and child clinic lecture in Haifa, a young psychologist assures the spell-bound audience of mothers that sibling rivalry is merely a "gimmick" to gain attention and draw parents into the argument. "It's better to take a shower while they slug it out alone," he advises.

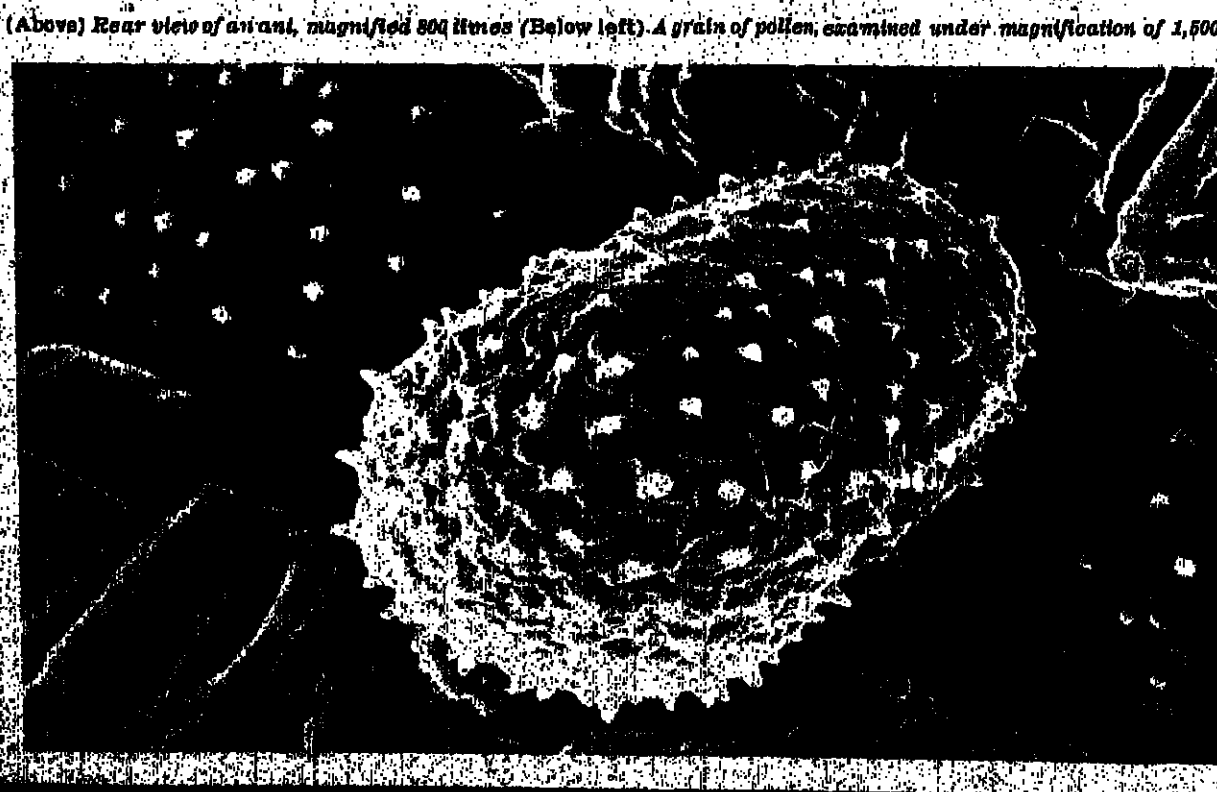
From the slums of Notanya to the luxurious living rooms of North Tel Aviv, from the frugal cultural hall of Moshav Zanoach to the packed schoolroom in the new Jerusalem neighbourhood of East Talpit, the parent group dynamic movement is gaining momentum. The changes will be gradual, but fundamental. □

THE JERUSALEM POST MAGAZINE

FRIDAY, FEBRUARY 24, 1978

PAGE ELEVEN

מכון ללימודים



BLOW-UP

Text: Zvi Arenstein. Photographs: Ben-Gurion University

UNDER THE EYE of the Scanning Electron Microscope, ants turn into monsters, blood cells into chocolate wafers, minute particles into huge orbs. The sophisticated scientific technology allows us to peek into crevices we would ordinarily ignore transforming everyday objects into bizarre works of art.

The accompanying pictures were taken on the SEM of the Ben-Gurion University of the Negev. The microscope was purchased with an accompanying analytical computer for about \$200,000, with the help of a grant from the World Bank. It has been used effectively for non-destructive chemical analyses, which have enabled police investigators to crack difficult cases, industrialists to check the otherwise unseen structure of their products, and the Israel Air Force to examine imperfections in aircraft replacement parts. It has also been used as an aid in medical, biological and agricultural research, and to identify forgeries in coins and antiquities for Israel's museums.

RAM MESSALEM, in charge of the microscope at Ben-Gurion University, pointed out that the police in Jerusalem purchased their own SEM after successfully solving several intricate cases with the Beersheba microscope. Small metal particles found on the clothing of suspects in a burglary, for example, were shown to be from the safe that was broken into. In another case, thieves broke into a jewelry store through an adjoining wall. Using the microscope, the police established a connection between specks found on the soles of a suspect's shoes and paint on the destroyed wall of the store.

Industry has also profited from the BGU microscope. The Dead Sea Works, for example, rented the machine to investigate the granulation properties of potash mined in the Negev for new product they intend to market. The Harsa ceramic factory used the microscope-computer combination to determine why its ceramic bricks were not holding up well. The SEM found foreign substance between the particles of the material, which was weakening the structure of the bricks.

The Israel Museum has also used the SEM to examine minute coins which were believed to be forgeries. Messaleim says that the microscope can show erroneous minting techniques, as well as the chemical composition of coins.

Messaleim explains that the SEM portrays a television picture of a sample which has a very depth of field. The picture is created by bombarding the sample with a voltage beam of electrons, causing secondary electrons to be released from the surface of the sample. These electrons are then picked up by a photo multiplier detector and displayed on an ordinary TV screen.

The beam also causes the excitation of the primary electrons of the sample which is accompanied by a release of energy in the form of X-rays. This allows quantitative analysis of the sample with the use of the computer hooked up to the microscope. Using this technique it is possible to map the surface of the sample to determine the distribution of any given element.

But the intricacies of science aside, the Scanning Electron Microscope also gives us an entirely new outlook on our familiar world, creating art as a by-product of scientific advancement.

(Above) Rear view of ant, magnified 800 times (Below left) A grain of pollen, examined under magnification of 1,500 (Right) Red blood cells of bird seem chocolate wafers when magnified 1,000 times

PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND

POST PULLOUT GUIDE

The Poster

MUSIC

All programmes are at 8.30 p.m. unless otherwise stated.

Jerusalem

CHAMBER CONCERT — In cooperation with the Israel Radio, (Khan, opposite Railway Station, Sunday)

LUNCHTIME CONCERT — Rina Weidman, violin; Benjamin Oren, piano. Works by Mozart, (Wise Auditorium, Hebrew University, Givat Ram campus, Monday at 1.15 p.m.)

GUITAR RECITAL — Jean Pierre Jumez (France). Works by Bach, Sor, Tarrega, Granados, Villa-Lobos. (Israel Museum, Saturday)

CHAMBER CONCERT — Yair Kleiss, violin; Pina Saltzman, piano. Beethoven: Sonata in G Major, op. 30; Sonata No. 8, 'Spring' op. 34; Sonata No. 9, 'Kreutzer', op. 47. (Targ Music Centre, Ein Karem, Monday, Special bus from King David Hotel at 7.30 p.m., Kings Hotel at 7.40 p.m., Mt. Herzl at 8 p.m. Return trip assured.)

Tel Aviv

BEERSHEBA ORCHESTRA — Mendel Rodan, conductor; Irina Kaganovsky, harp; Melody Gross, flute; Michael Weintraub, flute; Handel: Water Music; Cimarosa: Concerto in G Major for 2 flutes and oboe; Amdt: 'Möchtest du David' for harp and orchestra; Haydn: Symphony No. 55, 'La Reine'. (Tel Aviv Museum, Saturday)

ISRAEL PHILHARMONIC ORCHESTRA —

Special concert. Zubin Mehta, conductor; Yefim Bronfman, piano. Works by Mahler, Mozart, Beethoven. (Mann Auditorium, Saturday). Yefim Bronfman, piano; Chaim Taub, violin; Arie Isakov, viola. Works by Verdi, Mozart, Bartok, Brahms, Liszt, Hindemith, Mahler, Ravel. (Mann Auditorium, Sunday)

11:11 SERIES — Guitar recital by Jenn Pierre Jumez (France). Baroque and contemporary works. (Taavia, 30 Ibn Gvrol, Saturday at 11:11 a.m.)

CANTO RECITAL — Emily Berendaon, mezzo-soprano; Zmifra Lutsky, piano. Works by Mahler, Stravinsky, Shostakovich, Ravel, A. Berg, Joan Franke-Williams, Evi Avni, Copland, Bernard Rands. (Tel Aviv Museum, Tuesday)

Haifa

HAIFA SYMPHONY ORCHESTRA — Subscription concert No. 6. Dan Vogel, conductor. Programme of French music by Bolidieu, Poulenc, Franck, Milhaud. (Haifa Auditorium, Sunday, Monday)

Other Towns

KIBUTZ CHAMBER ORCHESTRA — Avner Itai, conductor. Works by Bach, Pergolesi, Mozart. (Kiryat Gat, Wednesday)

BEERSHEBA ORCHESTRA — Works by Bach, Mozart, Shostakovich, Bartok. (Beersheba Conservatory, Tuesday and Wednesday)

GUITAR RECITAL — Jean Pierre Jumez (France). (Beersheba Conservatory, Sunday)

ENTERTAINMENT

Jerusalem

BLACK SOUL MUSIC — With Bobby McGee and his orchestra. (Tel Or Club, 1 Histradrut, Wednesday at 8.30 p.m.)

EVENING OF JAZZ — Dan Gottfried, piano; Aaron Kaminski, drums; Victor Fomirev, bass; Dave Cliff, guitar. (Pargod Pocket Theatre, 84 Bessalel, Wednesday at 9.30 p.m.)

ISRAEL FOLKLORE — (Khan, opposite Railway Station, Wednesday at 8 p.m.)

HAGASHASH HANIVVER — The comedy trio in a musical programme of political satire. (Beit Ha'am, 11 Bessalel, Saturday at 8.45 p.m.)

MARIAN — Spanish film (1977), directed by Luis Corres. Psychological study presented in poetic and aesthetic images. (Israel Museum, Thursday at 8.30 p.m.)

MUSEUM WITHOUT WALLS — Art film series: 'The Impressionist' and 'Picasso — war, peace, love.' (Israel Museum, Wednesday at 8.30 p.m.)

LA RIVALE — French film, (1978). Stars Bino Anderson and Leon Plai. Directed by Sergio Gobbi. (Jerusalem Theatre, today at 2)

BEYAN BRADITZER — Film directed by Lina Wertmüller. (Italy, 1978). (Israel Museum, Tuesday at 8.30 p.m.)

Tel Aviv

HAGASHASH HANIVVER — (Ohel, Beit Aharon, 6 Bellinson, Tuesday at 8 p.m.)

HAVA ALBERSTEIN — Sings and plays her guitar. (Taavia, 30 Ibn Gvrol, tonight at 8.30 p.m.)

IN A PANIC — Written by Shimon Isakov, with Moli Gladi (Ohel, Beit Aharon, 6 Bellinson, Saturday at 7.30 and 8.45 p.m.; Beit Hahayal, Weissmann and Pinkus, Wednesday at 9 p.m.)

YONATAN GEFEN — 'Living room chat.' (Taavia, 30 Ibn Gvrol, Tuesday at 9 p.m.)

YOSHI BANAI — Songs and stories. (Taavia, 30 Ibn Gvrol, Saturday at 10.30 p.m.)

Haifa

DUDU DOTAN — In a comedy by Shalek Ophir. (Bessalel, tonight at 8.30 p.m.)

IN ONE HEAD — With Yehudit Ravitz and Dani Lilani. (Shavit, 3 Haport, tonight at 8.30)

TEVIVA PIR — Songs and jokes. (Orsh, tonight at 9.30)

Other Towns

GYPSY RHAPSODY — Songs and music from Russia, Rumania and Hungary. (Ashdod, Beit Wiso, Saturday)

HAGASHASH HANIVVER — (Nahariya, Hod, tonight at 8.30; Ashdod, Ashdod, Wednesday at 8.30 p.m.)

HAVA ALBERSTEIN — (Beersheba Conservatory, Saturday at 8 p.m.)

IN A PANIC — (Kiryat Bialik, Savon, tonight at 8.30; Dimona, Bialik, Monday at 8 p.m.; Hadera, Hod, Tuesday at 8.30 p.m.)

FOR CHILDREN

DAVE CHRISTIAN ANDERSON — An animated film (The Jerusalem Cinematheque, Beit Aharon, Miller St., Wed., 4.00 p.m.)

FROM AN ELEPHANT TO A FLY — Play. (Jaffa, The Third Floor, 18 Yifat, Saturday at 4 p.m.)

KING FERDINAND — Play. (Tel Aviv, Taavia, 30 Ibn Gvrol, Wednesday at 4.30 p.m.)

SAFARI IN AFRICA — Film. (Jerusalem, Israel Museum, Thursday at 3.30 p.m.)

FROM AN ELEPHANT TO A FLY — Play. (Jaffa, The Third Floor, 18 Yifat, Saturday at 4 p.m.)



Dennis Hopper as the notorious outlaw Daniel Morgan in Philippe Mora's film 'Mad Dog Morgan.'

THEATRE

All performances are in Hebrew, unless otherwise stated.

Jerusalem

ABOVE AND BEYOND — Actor Odad Tooni relates some of his mystical experiences and reads excerpts from famous plays and literary works. (Pargod Pocket Theatre, 84 Bessalel, Saturday at 9 p.m.)

THE SAVIOUR IS COMING, THE SAVIOUR IS COMING — Political and social satire produced by the Khan Theatre. (Khan, opposite Railway Station, Saturday, Monday, Tuesday at 8.30 p.m.)

SOFT PEOPLE — Nine life-sized dolls and three actors in a show having a peculiar fascination despite the shallowness and banality of the text. (Israel Museum, Saturday at 8.30 p.m.)

THEATRE GAMES — Improvisational show in which the technical, behind-the-scenes activities become the centre-stage performance. (Israel Museum, Tuesday at 8 p.m.)

Tel Aviv

ADVENTITIOUS HUNTING — New Cameri Theatre production. (Cameri, 101 Disengoff, Sunday and Monday at 8.30 p.m.)

EVERYONE WITH EVERYONE — Comedy with Mandy Rice-Davies, Abraham Mor, Ariel Asherov. (Beit Hahayal, Weissmann and Pinkus, Saturday and Tuesday at 8 p.m.; Ohel, Beit Aharon, 6 Bellinson, Wednesday at 9 p.m.)

THE FALL — Albert Camus' play translated and directed by Nissim Nital. Produced by Tel Aviv. (Beit Hahayal, Rehov Disengoff, Saturday)

THE HAT — By Motti Averbuch. (Jaffa, The Third Floor, 18 Yifat, today at 8 and tonight at 10.30; Saturday and Monday at 9 p.m.)

HAZARA BETHUVA — Written by Yehoshua Sobol. Directed by Eilan Ronen. (Taavia, 30 Ibn Gvrol, tonight at 11.30; Monday at 9 p.m.)

HIS FRIEND AT COURT — Ephraim Kishon's 1953 comedy about bureaucracy seems to be set for another triumphant run, despite, or because of, the crazy plot and pervasive banality. Produced by the Habimah Theatre. (Habimah's Large Hall, Monday at 8 and 8.30 p.m.; Tuesday at 7.30 p.m.)

THE KITCHEN — Arnold Weaker's play, translated by Nissim Nital, in which the kitchen is a microcosm of the world. Produced by Habimah. (Habimah's Large Hall, Saturday and Sunday)

MARY, MARY — By Jean Kerr. Play reading presented by the ZOA House Drama Circle. In English. (ZOA House, 1 Daniel Prisch, Monday at 8.30 p.m.)

ODIPUS REX — The greatest drama ever written about a terrible crime and a most terrible self-punishment, in a new production which achieves the great story to small scale but shows some of its greatness. (Habimah's Small Hall, Saturday and Sunday)

PLEASE GOD BY YOU — Comedy with Gabi Amrani, Laura Sahar, Rafi Taylor, Irit Meiri. (Beit Hahayal, Weissmann and Pinkus, Monday at 9 p.m.)

THE SUBTANT — A play about a star-crossed love affair between a young Arab and a Jewish girl has little to say about the subject, and what it says is banal. (Habimah's Small Hall, Monday and Tuesday)

THE TENANTS — Written by Yehoshua Sobol. Produced by the Haifa Municipal Theatre. (Taavia, 30 Ibn Gvrol, Saturday at 8 p.m.; Sunday at 9 p.m.)

THREE HOTZEMACHS — Production by the Cameri Theatre. (Cameri, 101 Disengoff, Saturday at 7 and 9.30 p.m.)

WHAT ARE WE GOING TO DO ABOUT JENNY — An extremely silly comedy about a septuagenarian lady who has just discovered sex, champagne and other good things in life; a vehicle for Hannah Maron who makes the most of it. (Cameri, 101 Disengoff, Tuesday at 8.30 p.m.)

Haifa

AN DIE NACHGEBORNEN — Poems by Brocht, recited by Stella Avni. (Moadon Lotarbut, 124 St. Hansa, Monday at 8 p.m.)

GWALD! M'LOST NISHT LEBEN — Yiddish play with Rosita Landner and Henri Gerro. (Yahday Hall, Beit Benet St., Saturday at 8.45 and 9 p.m.)

HIS FRIEND AT COURT — (Haifa Auditorium, Saturday at 7 and 9.30 p.m.)

THE MURDER OF FIERROT IN THE BEAL SCHOOL — Quasi Commedia dell'Arte by the Beersheba Theatre. Questions present-day educational approaches. (Shavit, 3 Haport, Monday)

THE SAVIOUR IS COMING, THE SAVIOUR IS COMING — (Haifa Auditorium, Wednesday and Thursday)

THE TENANTS — (Haifa Municipal Theatre, 50 Fevner, Monday)

THE WORLD IS A STAGE — with Yosef Milo. (Little Theatre, Beit Rothschild, tonight at 8.30 p.m.)

YASH JOREN — A new play by Yosef Bar Yosef about a labour politician with surprises, and his politically ambitious young wife. Has some mildly entertaining moments amidst all that nonsense. (Haifa Municipal Theatre, 50 Fevner, Saturday, Sunday and Tuesday)

Other Towns

ANDORRA — Beersheba Theatre's production of the play by Max Frisch. (Kfar Sava, Cultural Centre, Saturday and Sunday)

DEEP WATERS — Habimah production by Hillel Mitterpunkt. Directed by Amri Nitani. Attempts to enter the lives of a group of youths who are at once the products of their society and at variance with it. (Kiryat Ata, Shavit, Tuesday at 8.45 p.m.)

EVERYONE WITH EVERYONE — (Ramat Gan, Orsha, tonight at 8.30)

THE FALL — (Kiryat Malachi, Tuesday)

FOUR WOMEN — A play about four young women in the era of sexual and other liberation of women by English writer Pam James. A production distinguished by poor direction and atrocious acting. (Beersheba, Monday)

GOG AND MAGOG — Playwright Yehoshua Sobol, director Nissim Chitton and a cast of four have a great time in a musical revue about war and peace and all sorts of problems. (Yamit, Tuesday)

HIS FRIEND AT COURT — (Ayelet Hahabar, Yad Lebanim, Sunday at 9 p.m.)

IN THE BLOOM OF HER DAYS — S.Y. Agnon's well-known story about a girl's romance with the man who loved her dead mother. Adapted to the stage with taste under the direction of Mihal Govrin. (Behevel, Wix Auditorium, Saturday at 8.30 p.m.)

THE MURDER OF FIERROT IN THE BEAL SCHOOL — (Rin Harod, Tuesday; Kiryat Shmon, Wednesday)

PLEASE GOD BY YOU — (Olatayim, Shavit, tonight at 8.30; Kiryat Gat, Tuesday; Ramana, Orot, Wednesday at 8.45 p.m.)

THEATRE GAMES — (Dimona, Matness, Sunday)

THREE HOTZEMACHS — (Ayelet Hahabar, Yad Lebanim, Tuesday)

WHAT ARE WE GOING TO DO ABOUT JENNY — (Givat Haim, Beit Shavit, Monday)

OPERA

THE ISRAEL NATIONAL OPERA — Producer and director: Edis De-Philippis. Conductors: George Singer, Alexander Tarsky, Arie Levman.

LAND OF SMILES — By Lehar. Cast: Esther Baumel, Margaret Pearman, Walter Plante, Harrison Sykes, Miriam Laron, Pamela Reed. (Tel Aviv, Saturday and Wednesday at 8.30 p.m.)

LA TRAVIA — By Verdi. Cast: Esther Baumel/Margaret Pearman, Harrison Sykes, Richard Shapp, Dora Toledano. (Tel Aviv, Tuesday at 8.30 p.m.)

DANCE

BAT DON DANCE COMPANY — Sunny Day (Charles Czerny); Dayt, Singles (Anthony Tudor); Journey (Doni, Heller-Soffer). (Jerusalem Theatre, Saturday at 8.30 p.m.)

For last-minute changes in times of performances, or where there are not available, please contact Box Office.

RECORDS

IN NEWS OF THE WORLD (Portrait Records RMK 784) is any indication, its getting harder for QUINN to reign high over the pop world. Not that it's a bad record, but more a change of emphasis from their neo-operatic, art rock style, to this open and raw statement. "Shore Hosi Attack" and "Fight From Inside" are two belting rock numbers, and "We Are The Champions," their current hit single, competes with "We Will Rock You" for the top spot.

Where there's SMOKE there's fire, on their latest album **BRIGHT LIGHTS AND BACK ALLEYS** (RAK Records SRK 830). The bright lights are "It's Your Life" and "No One Could Love You More," but beware of back alleys and "Needles and Pins" with those rock-hard harmonies and stabbing accompaniments. A lightly arranged album of sheer honest, unpretentious pop.

★ ★

I ROBOT (Arista Records AL7002). "The story of the rise of the machine and the decline of man... a warning that his brief dominance of this planet will probably end..." So portend the above notes on this conceptual album from **THE ALAN**

FILMS IN BRIEF

ANNIE HALL — Woody Allen's latest and most personal film about the relationship between an ill-matched couple. Touching, humorous and totally convincing with the usual stock of terrific verbal and visual gags. Stars Woody Allen as comedian Alvy Singer and Diane Keaton as Annie Hall.

BOBBY DEERFIELD — Another variation on the "Love Story" theme, with Al Pacino as an ace car-racer who falls in love with a terminally ill woman (Marthe Keller)... predictable denouement.

C.A.S.H. — (Chemical Air-Spray Holdup). Original title "WHIFFS." Elliot Gould bouncing back from M.A.S.H. to which nerve gas for U.S. Army human guinea pig experiments. Artificial play twists Gould's underdog to mastermind of gas attack on city to stage bank heist. Directed by Ted Post.

CRIA CUERVOS — Successfully synthesizes innocence and the demon in a 5-year-old girl who poisons her father believing him responsible for her mother's death.

CROSS OF IRON — Somewhat distorted picture of the German army in World War II. Sam Peckinpah focuses on a regiment of beleaguered German infantrymen during the 1943 Eastern Front offensive and imbues them with too much humaneness.

(N.Y.S.)

DON'S PARTY — Well acted, very amusing Australian production of David Williamson successful but wildly vulgar stage play. Eleven friends gather to celebrate the 1989 Australian election results; the party turns into a riot of ill manners and sexual activity, which, overall, is more sad than shocking. Worth overcoming your embarrassment.

EMMANUELLE — Polished and elegantly erotic — but really rather silly — French film about diplomat in Bangkok who encourages his wife (Sylvia Kristel) to sample all kinds of sex, with an aging voyeur floating over the final initiation. Well acted, and the colorful Thai background is fascinating. Directed by Just Jackin.

GOLDEN RENDEZVOUS — Murder galore on a luxurious floating casino, in his adventure-thriller based on the novel by Alistair MacLean. Directed by Ashley Lee. Stars Gene Hackman, Terence Hill and Catherine Deneuve.

GONE WITH THE WIND — Re-issue of that all time box-office-best-seller about the American civil war.

HESTER STREET — Sympathetically depicts the dilemma of *Shtetl* Jews from all over Europe in adapting to the mores of their adoptive country — the U.S. Steven Kazis plays the assimilated Jew who has preceded his wife (Carol Kane) and son to America and tries to eradicate his old self by rejecting her.

MAD DOG MORGAN — The legend of the notorious outlaw Daniel Morgan of 1800s New South Wales. Authentic locations of the scenes of Morgan's exploits. Directed by Philippe Mora.

MARATHON MAN — A Jewish student in New York gets entangled in financial and political intrigue centering around a former concentration camp commander. Adapted by William Goldman from his own best-selling book. Directed by John Schlesinger.

MARCH OR DIE — A truly romantic, sorry and thoroughly enjoyable film about the foreign legion with all the right ingredients. Somo exciting desert battle scenes. Stars Gene Hackman, Terence Hill and Catherine Deneuve.

MAYTIME — (1978) Jeanette MacDonald and Nelson Eddy as singers who fall in love. Also stars John Barrymore, Herman Bing many more old favourites.

LA MENACE — Henri Savin's girl friend, Julie, is falsely accused of murdering her previous, wealthy, mistress. Henri's over-long effort to lead the blame to himself ends unpleasantly, in a trucking yard in Canada. Good-looking but tedious.

NEW YORK, NEW YORK — Lightweight, showy entertainment of two musical caricatures who meet at the end of World War II. Liza Minnelli is no patch on Streisand but Robert de Niro is competent and amusing. Big-Band-sound a pleasure for those who like it.



Mikhail Baryshnikov and Leslie Brown in "Turning Point."

NICKELODEON — About the birth of the multi-million dollar movie industry. Set in 1910 when for a place one could enjoy the Nickelodeon — silent film with live piano accompaniment. Directed by Brian Koppelman. Stars Ryan O'Neal, Peter Bogdanovich. Stars Ryan O'Neal, Peter Bogdanovich.

NINOTCHKA — 1939 Ernst Lubitsch comedy about an exiled Russian agent (Greta Garbo) in Paris who falls in love with a dashing Melvyn Douglas.

THE OTHER SIDE OF MIDNIGHT — Based on the best selling novel about a young woman's obsession with a past lover and her ruthless efforts to win him back. Colourful but rather long and slow; yet, like the book, compulsive nonsense.

THE PURPLE TAXI — Set in beautiful southern Ireland, about a group of beautiful,

rich, cultured, mysterious people each with their own secret. Dr. Souly, in his purple taxi, helps reveal some of the secrets.

ROCKING HORSE — Serious adaptation of Yoram Kaniuk's "flow-of-consciousness" autobiography. Imaginatively directed by Yaky Yocha, with Shmuel Krauss as an introverted Israeli painter who seeks the roots of his failure in the circumstances of his birth. Superb acting from Gedalia Besser. Suffers from lack of ruthless editing, but is commendably ambitious, artistic and thoughtful.

ROCKY — Made with a rockbottom budget of \$1m. and written in three days by Sylvester Stallone — who also stars in the title-role — the film became an Academy Award winner for best picture, best director. The story of an impoverished, once-third-rate boxer who

rockets to success and gets to play the world heavyweight champion parallels Sylvester's own life story.

SOMETIMES A GREAT NOTION — Based on Ken Kesey's novel. The saga of an Oregon family in the timber business and their battle with the unions.

A SPECIAL DAY — A weary working-class mother and a lonely homosexual share a few poignant hours together against a background of martial music and contemporary recording Hitler's state visit to Italy in 1938. Situation rather contrived but acting excellent. Sophia Loren glows through her poverty. Artistic and sensitive handling and remarkable apla and red colour effects.

STAR WARS — A tale of intergalactic civil war between the dark rulers of the new Empire and the rebels of the creative Force. A dazzling adventure story of the purest kind, it lacks every scrap of logic, bursts with high-spirits, is totally dependent on the turns of good fortune and is aimed at the child in us all. Superb special effects at all levels but mediocre characterizations and dialogue — with exceptions. The robots steal the show.

THIEVES — An intimate portrayal of life in the streets and apartment blocks of Manhattan Island. Sensitive and humorous production of Herb Gardner's Broadway success. Superb acting. Should not be missed.

THIS IS AMERICA — Titled "Jabberwalk" in the U.S., the film shows only the seamy, sleazy America. Bland, sensational, sick and funny. Directed by Romano Venderbas.

THE TURNING POINT — Sentimental and often embarrassing attempt to capture the love dimension behind the exotic, overpowering world of professional ballet. Shirley MacLaine and Anne Bancroft co-star as two women suddenly confronting themselves and each other while the younger generation reaches to stardom. Feast of ballet excerpts and good studio-work scenes.

THE TWELVE CHAIRS — Mel Brooks' adventure comedy set in 1927 Russia against a background of post-revolutionary chaos. With Mel Brooks, Ron Moody, Dom DeLuise and others.

WEST SIDE STORY — Based on the Broadway show — an update of Romeo and Juliet in the slums of 1950s New York, music by Leonard Bernstein. With Natalie Wood, George Chakiris and Rita Moreno.

EMBASSY OF THE FEDERAL REPUBLIC OF GERMANY

will present the colour film version of

THE TAMING OF THE SHREW

performed by the Stuttgart Ballet Company, with staging and choreography by John Cranko, starring: Marcia Hayde, Birgit Keil and Richard Cragun

Music by Stele after Scarlatti

NETANYA — OHEL SHEM

Monday, February 27, 1978 at 7.30 p.m.

Admission tickets at Ohel Shem.

HAIFA — BEITENU

Thursday, March 2, 1978 at 5.00 and 7.30 p.m.

Admission tickets available at Nova, 22/24 Herzl St., Hadar.

JERUSALEM — BEIT AGRON

Tuesday, March 14, 1978 at 6.00 p.m.

Admission tickets available at Cahana, 1 Herbert Samuel St.

TEL AVIV — BEIT HAROFE

Thursday, March 16, 1978 at 6.00 and 8.00 p.m.

Admission tickets available at Union, 118 Dizengoff St.

In response to public demand

2 additional performances

of the 1975 TV colour film

with English subtitles

NACHTDIENST

starring

ELISABETH BERGNER

TEL AVIV — BEIT HAROFE

Wednesday, March 1, 1978 at 6.00 and 8.00 p.m.

Admission tickets available at Union, 118 Dizengoff St.

Admission tickets: IL2.50

Tel Aviv Cinemas

Commencing Saturday, February 25, 1978

ALLENBY 8th week 4.30, 7.15, 9.30

CROSS OF IRON

A Sam Peckinpah film

starring

JAMES COBURN

MAXIMILIAN SCHILL

JAMES MASON

DAVID WARNER

SENIA BERGER

Still film

BEN YERUDA

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Weekly 10, 12, 2, 4.30

Friday 10 & 12 midnight

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★ GERRY CONWAY

★ ANGEL TOMKIN

Adults only

4.30, 7.15, 9.30

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★ YVES MONTAND

★ CAROLE YADIN

★ MARIE DUBOIS

LA MENACE

Best film — the choice of "Elkayem"

Foreign Film — Colour

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— in colour —

Full length feature film

Midway version

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★ HENRY FONDA

★ LEE REMICK

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ROCKING HORSE

★ SHMUEL KRAUSS

★ GADALIA REISS

★ ARIK LAVIE

4, 7.15, 9.30

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8th week

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A SPECIAL DAY

★ SOPHIA LOREN

★ MARCELLO MASTROIANI

Directed by Ettore Scola

4.30, 7.15, 9.30

HOD

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7th week

Tonight at 10, Sat. 7.15, 9.30

Weekdays 4.30, 7.15, 9.30

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★ NATALIE WOOD

★ WARREN BEATTY

4.30, 7, 9.30

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4.30, 7.15, 9.30

MOURIR D'AMOR

★ ANNIE GIBARDOT

Directed by: ANNIE GAYATTE

OPHIR

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SAVAGE BEES

4.30, 7.15, 9.30

PARIS

24th week

★ MARY MCGEE

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Fri. 10, 12.2

10.30, 12.30, 2.30

Sat. 7.30, 9.30

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at 8 & 9

A Film By: CHARLES JARROT

With: MARIE-FRANCE FISIER

★ JOHN BECK

Sat. 11.2

ONLY

4.30, 7, 9.30

ISRAEL PREMIERE

A party of school girls set out to picnic at Hanging Rock, some were never to return.

PICNIC AT HANGING ROCK

★ RACHEL ROBERTS

★ DOMINIC GUARD

★ HELEN MORSE

TEL AVIV MUSEUM

1st week

★ CAROL KANE

★ STEVEN KRASS

HESTER STREET

Joan Michlin Silver's movie

Sat. 7.30, 9.30

Sun-Thurs. 4.30, 7.30, 9.30

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THIEVES

Director: John Berry

★ MARLO THOMAS

★ CHARLES BRONSON

A comedy about love, marriage, and speculation and other auto

4.30, 7.15, 9.30

PEER Tel. 443795

6th week

4.30, 7.15, 9.30

When you mix a left wing teacher with a loud mouthed sex maniac and a mild mannered accountant with a failed philosopher and a frustrated wife with a drunken pornographer and a promiscuous 19 yr old with a temperamental artist and an arrogant dentist with a lot of booze and a Gough Whitlam with a John Gorton, anything can happen.

DON'S PARTY.

What a night.

RAMAT AVIV

MAYTIME

★ JEANETTE MACDONALD

★ NELSON EDDY

Fri. 8.45 & 12 midnight

Sat. & Weekday 7.15, 9.30

MARCH OR DIE

★ GENE HACKMAN

★ CATHERINE DENEUVE

4.30, 7.15, 9.30

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3rd week

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★ CLANT EASTWOOD

★ TULLY VALAS

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HADAR

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NINOTCHKA

7.15, 9.30

The Week's TV/Radio Highlights

FEBRUARY 24 - MARCH 2

FRIDAY



Yaron London
TV 23.30

SATURDAY



Gaila Cohen
Radio 5, 17.10

SUNDAY



Dr. Avraham Friedman
Radio 5, 16.10

MONDAY



Orde Charles Wingate
TV 22.30

TUESDAY



Telly Savalas
TV 22.30

WEDNESDAY



Macarimian Schell
TV 22.40

THURSDAY



Yaron London
TV 23.30

TV

12.00 News

12.15 News

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WHAT'S ON

Notices are accepted for this column at the rate of IL22 per line plus VAT; publication daily over a period of a month costs IL280 per line plus VAT. Ads are accepted at offices of The Jerusalem Post and at all recognized advertising agencies.

Plant a Tree in Israel with Your Own Hands: tours for planters to the Hills of Judea leave every Monday and Wednesday from Jerusalem and every Tuesday from Tel Aviv. For details and registration please call Visitors' Department: Karen Kayemet Lefaral (Jewish National Fund); in Jerusalem, King George Ave., corner Rehov Keren Kayemet, Tel. 02-328281. In Tel Aviv, 20 Rehov Hayarkon, opp. Dan Hotel, Tel. 03-524446.

Jerusalem

CONDUCTED TOURS
Tourists and visitors come and see the General Israel Orphan Home for Girls, Jerusalem, and its manifold activities and impressively modern building. Free guided tours weekdays between 10 a.m. and 4 p.m. Kiryat Moshe, Tel. 02-323121.

Hadassah Tours
1. Medical Centre. Tours in English at 9, 10, 11 a.m. and 12 noon, leaving from the Kennedy Building. Tour includes Chagall windows. No charge. Buses 19 and 27.
2. Mt. Scopus Hospital. Tour from 9:30 a.m. to 10:30 p.m. No charge. Buses 9 and 28. Tel. 02-323111.
3. Morning half-day tour of all Hadassah projects. \$4 per person towards transportation. By reservation only. Tel. 02-323111.

Hebrew University, tours in English at 9 and 11 a.m. from Administration Building, Givat Ram Campus. Mount Scopus tours 11:30 a.m. from the Martin Buber Building, Buses 9 and 28. School of Education bus stop. Further details: Tel. 02-58439. **Emunah** — National Religious Women's Organisation, Tourist Centre, 20 Rehov Ben Maimon, Tel. 02-62488, 30420, 81285. **American Mizrachi Women**, Free Morning Tours — 18a Keren Hayesed Street, Jerusalem, Tel. 02-323758.

MISCELLANEOUS
Jerusalem Biblical Zoo, Schneller Wood, Romema. Tel. 02-58522, 7:30 a.m. — 7 p.m.

Tel Aviv

CONDUCTED TOURS
Emunah — National Religious Women's Organisation, "Kastel", 108 Rehov Ibn Gabirol, Tel. 03-69316, 78392.
Canadian Hadassah — 118 Rehov Hayarkon, Tel. 03-52700, 8 a.m. — 3 p.m. **Pioneer Women** — Na'amat, Free morning tours, Sunday, Tuesday, Thursday, by appointment. Call Tel. 03-69996, Tel Aviv. **RTV Israel** — For visits please contact: ORT Tel Aviv, Tel. 03-52321, 78291-2. ORT Jerusalem, Tel. 03-53141; ORT Netanya, Tel. 03-7744.
American Mizrachi Women, Guest Tours — Tel Aviv — Tel. 02-32057, 243108.

Jerusalem, "Jerusalem Theatre"
Sat., Feb. 26 at 8:30 p.m.
Programme:
Sunny Day Choreography: Chuck Charney
Dark Day Choreography: Anthony Tudor
Journey Choreography: Domy Reiter Solfer
Kibbutz Yifat
Mon., Feb. 27 at 8:00 p.m.
Programme:
24 Hours Choreography: Chuck Charney
Adagio Choreography: Chuck Charney
Five of Seven (Premiere) Choreography: John Butler
Two Stages Choreography: Joan Pitor
Tickets in Jerusalem: Cabana, Tel. 02-32381 and on the evening of the performance at the theatre booking office. Yifat: Kibbutz Yifat

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ART GUIDE

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Haifa

Dagon Collection, Archaeological Museum of Grain Handling in Israel, at the Dagon Silo. Guided tour daily except Saturday, 10:30 a.m. Tel. 04-662221.
Singles Dance, 9 p.m. Moadon Goldbloom, 124 Harnet Blvd., Social, refreshments. Lecture by Prof. Regenbaum — Israeli Theatre, Sat., Feb. 26, IL20, AACI auspices.

Rehovot

Weismann Institute of Science and Weismann House, Conducted tours start at 9, 10, 11 a.m., 12 noon, 2 and 3 p.m. Fridays and holidays even, last tour at 12 noon. Nominal fee for admission to Weismann House. Closed Saturdays and holidays. Please book: Tel. 02-94590.

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T.A., 252, 1, 2, 3, 7, 5
The Land of Smiles
T.A. 252, La Travilla
T.A. 252, Madama Butterfly

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Jerusalem

MUSEUMS
Israel Museum: Exhibitions: Arie Navon, Caricatures, Illustrations, Quilts; Israeli Artists 1977; Paris After Abstractism; The Sengul Line; Jules Pascale Drawings; What is a Self-portrait? Miniatures of Vehicles from the Tibor Reich Collection (Paley Centre, near the Rockefeller Museum); Paintings by Children from the Public Schools of Am Arzor, Michigan. Visiting hours: Israel Museum: Sun. Mon., Wed., Thurs. 10 a.m. — 6 p.m.; Tue. 4 — 10 p.m.; Fri. 10 a.m. — 2 p.m.; Sat. 10 a.m. — 2 p.m. Shrine of the Book, Billy Rose Art Garden: Sun., Mon., Wed., Thurs. 10 a.m. — 5 p.m.; Tue. 10 a.m. — 10 p.m.; Fri. and Sat. 10 a.m. — 3 p.m. Rockefeller Museum: Sun. — Thurs. 10 a.m. — 5 p.m.; Fri. and Sat. 10 a.m. — 2 p.m. Tickets for Sat. and holidays must be purchased in advance at the Museum, Cabana or major Jerusalem hotels; in Tel Aviv at Rocco, Hadran and Kastel. Free guided tours in English, Sun. Wed., 11 a.m., from upper entrance hall.

GALLERIES

Galerie Vision Nouvelle, Khutot Hayotzer, Y.S. Hamliche. Original prints. Tel. 02-518654, 380021.
Aria Gallery, 4 Rehov Rabbi Akiva (near Orgi Cinema) Tel. 02-7899. Nahum Gutman, one man show. Gallery collection: Agam, Rubin, Castel, Ticho, Fima, Manne Katz, Chagall, Miro, etc. Daily 10 a.m. — 5 p.m.; Sat. 11 a.m. — 1 p.m.

Tel Aviv

MUSEUMS
Tel Aviv Museum, 27 Sderot Shaul Hamelech. Exhibitions: Pinchas Chen, Dan, Egypt — First Shooooter, Israeli photo-journalism. Helena Rubinstein

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Shohar Gallery, at Beit Barut's Drive-in, Ben-Zvi, Jerusalem, February 26 — March 8
Geometric Abstracts in Oil
Newly published, signed serigraphs by
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Rasputin comes to the Holy City

BILL OF FARE

ONE OF THE newer centres of Jerusalem nightlife is Rehov Yosef Rivlin, the narrow street off Rehov Yafa, opposite Rehov Helena Hamalka.

By day it is filled with artisans and craftsmen, by night, with young people enjoying themselves. One of the small eating places on the street is a spot called Rasputin, presided over by a hirsute Russian with a wild beard, who in real life is known as Sascha.

The restaurant consists of a small, domed room and a tiny kitchen. But despite the lack of space, it is clean, neat and comfortable.

We were given the menu, in English, by a waitress who was very obliging but seemed to know as little of that language as of Hebrew. A tape recorder began with pop and eventually switched over to Viavidi.

I BEGAN my meal with the soup of the day — in this case, green pea soup. Home-made, it was very good and splotchy. The same was true of my companion's goulash

soup, which was thick with chunks of meat and vegetables.

For the main course, I decided to try the dish that seemed most promising, beef Mozart with Dutch salad. The meat, cooked with olives, was not bad, but the portion was very small. The salad turned out to be a tasty potato salad.

My companion took advantage of the fact that we were with another couple and shared the cheese fondue (for two) with one of our friends.

It was served in an unlit chafing dish. Sascha immediately acceded to our request to light it. This, however, had disastrous results: the bowl holding the fondue, which appeared to be stoneware, cracked.

Sascha promptly transferred it to another container and returned it in the unlit chafing dish. It turned out to have been very well prepared.

We ended the meal with Turkish coffee, which was good, and an interesting brew of Louisa tea, one of the ten or so types listed on the menu.

The bill for four, including beer and soft drinks, came to IL292, or about IL146 per couple. □ H.L.S.

israel film archive - jerusalem

24.3, 2.00 the front
25.3, 1.00 woody allen, zero motel
the front
— woody allen, zero motel
6.50 rashomon
— akira kurosawa
26.3, 1.00 a countless from hong kong
— brando
27.3, 1.00 the nightcomers — brando
28.3, 1.00 the ugly american — brando
29.3, 1.00 before the dawn
— a japanese film
30.3, 1.00 the screening of jean-luc godard's film
— numero deux
31.3, 4.00 a children's film — hans- christian andersen
— animation
32.3, 1.00 les granges brules
— alan delon
33.3, 1.00 the screening of two documentary films, telling making astrakhan and giulietta, director g. bachman will be present for discussion after showing.

Screenings: 8:30 p.m. at Rehov Yifat

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Peace Mission 5738 Medallion

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Sculptor of the "Dove of Peace," which was presented to Dr. Henry Kissinger in 1975



Begin-Sadat Jerusalem Pyramids and Dove of Peace

Souvenir of artistic and historic value

Type and Diameter	Issue Quantity	Price +VAT
Bronze, 59 mm.	10,000	IL135
Silver plated bronze, 59 mm.	2,800	IL175
Gold plated bronze, 59 mm.	2,800	IL185
925 Silver, 59 mm., 100 g.	2,500	IL260
22 Carat Gold, 35 mm., 55 g. gold content, weight and purity checked and confirmed by the Standards Institution of Israel	500	IL2,000
22 Carat Gold, 59 mm., 100 g. gold content, weight and purity checked and confirmed by the Standards Institution of Israel	200	IL17,920

All medallions hall-marked and numbered on the rim. Certificate signed personally by the artist with each medallion.

President Sadat has received one medallion; medallions will be given to the Prime Minister and to the President.

The above issue quantities are final. The dies will be broken when minting is completed, in the presence of Auditor's Weinstein & Co., and public personalities.

Issue and Distribution: N. Basson, 42 Rehov Bar Kochba, Tel Aviv, Tel. 291714.

Those wishing to buy a medallion should complete and send the coupon below. On receipt of the coupon, we will send intending purchaser an invoice which he can pay at any branch of the Israel Discount Bank. Medallions will be supplied within 30 days of receipt of payment. The medallions will be sent by registered post, or may be collected from the distributor — by prior arrangement only.

(We do not store the medallions on the premises.)
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TEL AVIV: Mann Auditorium
March, 8-9, 78 program A
March, 11-12-13-14, 78 program B
JERUSALEM: Binyanei Ha'ooma
March, 7, 78 program A

HAIFA: Haifa Auditorium
Sold out
All performances start at 8:30 p.m.
Tickets — "Hadran" 90 Ibn Gvirol, Tel Aviv (group sales) Tel. 248844, all ticket offices in Tel Aviv, Jerusalem, Haifa.
Prices: IL160.- IL140.- IL120.- IL100.- IL75.-
Voucher 10% acceptable for IFO subscribers
Dance Enterprises, 17 Rehov Ben Yehuda, Tel Aviv Tel. 58048

Israel Theatres

The Cameri Theatre
A MAN IS A MAN
March, Feb. 25, 26, 27
THREE HOTMACHES
Feb. 25, 26
ADVENTUROUS HUNTING
Feb. 26, 27
YASNA GIBEN
Haifa, Feb. 26, 27, 28

Habima
THE KITCHEN
Feb. 26, 27
ODIPUS REX
Feb. 26, 27
HIS FRIEND AT COURT
Feb. 27, 28
Haifa, Auditorium, Feb. 28
SHEPHERD
Feb. 27, 28

Beer-Sheva Municipal Theatre
ANDORRA
Feb. 25, 26, 27
Feb. 26, 27
Mar. 6, 7, 8
MURDER OF FIERROT
Mar. 27, 28
Mar. 28, 29
HAROLD AND MAUDE
Mar. 16, Beer-Sheva

Hava Gillon

First exhibition in Israel
fine mesh "Procion" paintings

Opening: Saturday, February 26 at 7:30 p.m.

Safrai Gallery

17 Rehov Shlomzion Hamalka Jerusalem

Monday, February 26, 1978 at 8:30 p.m.
ZOA HOUSE DRAMA CIRCLE
presents an animated playreading of
"MARY MARY"
an amusing American comedy by Joan Kerr
Tickets IL10.- at ZOA HOUSE Information Desk
1 Rehov Daniel Felsen, Tel Aviv.

EVER SINCE her seven-year term as director of the Export Institute's Jewelry, Arts and Crafts division, Estie Ben-Joseph has played an important part in the encouragement of Israeli jewelry designers, goldsmiths and silversmiths.

A dream of jewelry

SHOP TALK
Catherine Rosenheimer

Last month, with the opening of a gallery of her own in Tel Aviv — S.T.B., on the corner of Hayarkon and Mapu streets — a long time dream came true, thanks to a friend and partner who provided the premises and initial backing for the venture.

She sees the gallery as much more than a shop and commercial project, its purpose being "to provide a permanent display window for both established and promising jewelry craftsmen. And if I happen to become rich in the process, I definitely intend to give backing and grants to talented designers," she says.

The initial 12 designers whose

works are on display are all prizewinners, either in the annual jewelry contest Estie initiated in her days at the Export Institute, or in competitions abroad. Four of them have served as department heads at Bezalel.

Among the veterans are immigrants whose work has been influenced by their environment, their native style blending with local motifs to create something distinctively Israeli.

Where the younger generation are concerned, the predominant design influence is that of local nature both in the form of animals

and plants and flowers, as well as the colours and character of unusual local semi-precious stones. Some have studied at Bezalel or the Omani school, some abroad; others are self-taught "wild flowers."

MOST of the jewelry is medium priced, in silver and semi-precious stones. "For financial reasons, most local jewellers prefer to work in less expensive raw materials. They can't afford to invest in costly high-carat gold and diamonds," explains Estie. Her stock includes tiny silver rings for as little as IL200, up to elaborate necklaces for IL10,000. An exclusive dangly brooch in gold and opals by Miriam Libralder is priced at IL30,000. Menahem Berman, who was

Estie Ben-Joseph's professional adviser at the Export Institute, designed the unusual aluminium logo on the outside of the shop. Inside, his silver candlesticks, with the look of crinkled foil paper, are prominently displayed, as are an interesting range of silver chains (from IL500 to IL1,100) produced in his CIL workshop in Jerusalem.

There are necklaces by Hanna Bechar in gold, enamel, pearls and semi-precious stones, directly inspired by nature. Rachel Schreiber, who graduated from Bezalel only a year ago, uses fragments of old Roman glass in contrastingly modern silver settings, mainly for pendants.

The very clean, sculptural works in silver by Zelig Segal include a silver snake made of dozens of articulated links, for wearing as a choker necklace or displaying as an ornamental silver sculpture (price, IL12,000). Benni Bernstein and David

Hooper are two Bezalel lecturers who produce jewelry under the "D & B" trademark, and have a craze for locally quarried stones, such as rough Negev quartz. Bat-Ami Varsano's designs are built around modern glass, hand blown to her own specifications. An average pendant with silver chain and setting costs IL600.

MODERN interpretations of traditional Yemenite jewelry art are represented by Moshe Ben-David, who has been in charge of Maskit's workshop for many years. He owes his craft to his father, who was one of the Imam's jewelers in the Yemen before coming to Israel.

Visitors to the gallery in the first few days commented: "We never knew they made jewelry like that in Israel." Which is precisely the message the gallery and its craftsmen want to get across. □



Mrs. Ruth Dayan, who established MASKIT in 1954, welcomes you and invites you to visit Maskit's exciting craft centres all over Israel.

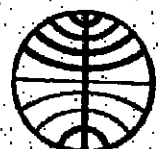
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- Clinical psychologists who hold an M.A. degree, working in a clinical setting;
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Applications should be addressed to the Department of Psychotherapy, 9, Hatzvi St., Ramat Hatayassim, Tel-Aviv.
Final selection will be made after a review by the Selection Committee.

Final date for registration: May 1, 1978

Belt Sefer Reali Ivri
Reali School, Haifa

Enrolment of Pupils for The Coming School Year, 1978/1979

Registration of boys and girls who will reach the age of six during the current year, and are therefore eligible for admission to the first primary school form; will commence on Monday, March 15, 1978, at the following branches of the school:

Main Office, Hader Hacarmel — On March 15 only: 8.30 a.m.—12 noon
Weekdays: 10.00—11.30 a.m.
Mondays and Thursdays: also 4.00—5.00 p.m.

Primary Branches:
Rehov Cassel, Hader Hacarmel.
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Rehov Miryal Sefer, Ahusa.
Weekdays 10.00—11.30 a.m.

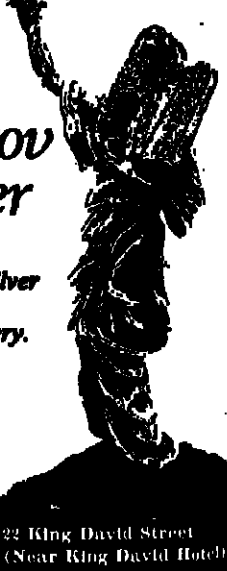
Application for enrolment for other classes in the primary school (forms 2-5) will commence on Tuesday, April 11, 1978.

GRADUATE TUITION FEES:

As the primary classes of the school are officially recognized by the Ministry of Education, tuition fees are granted in accordance with the scale fixed by the Ministry of Education. Children from families of limited means may therefore study without incurring an excessive financial strain on their parents.

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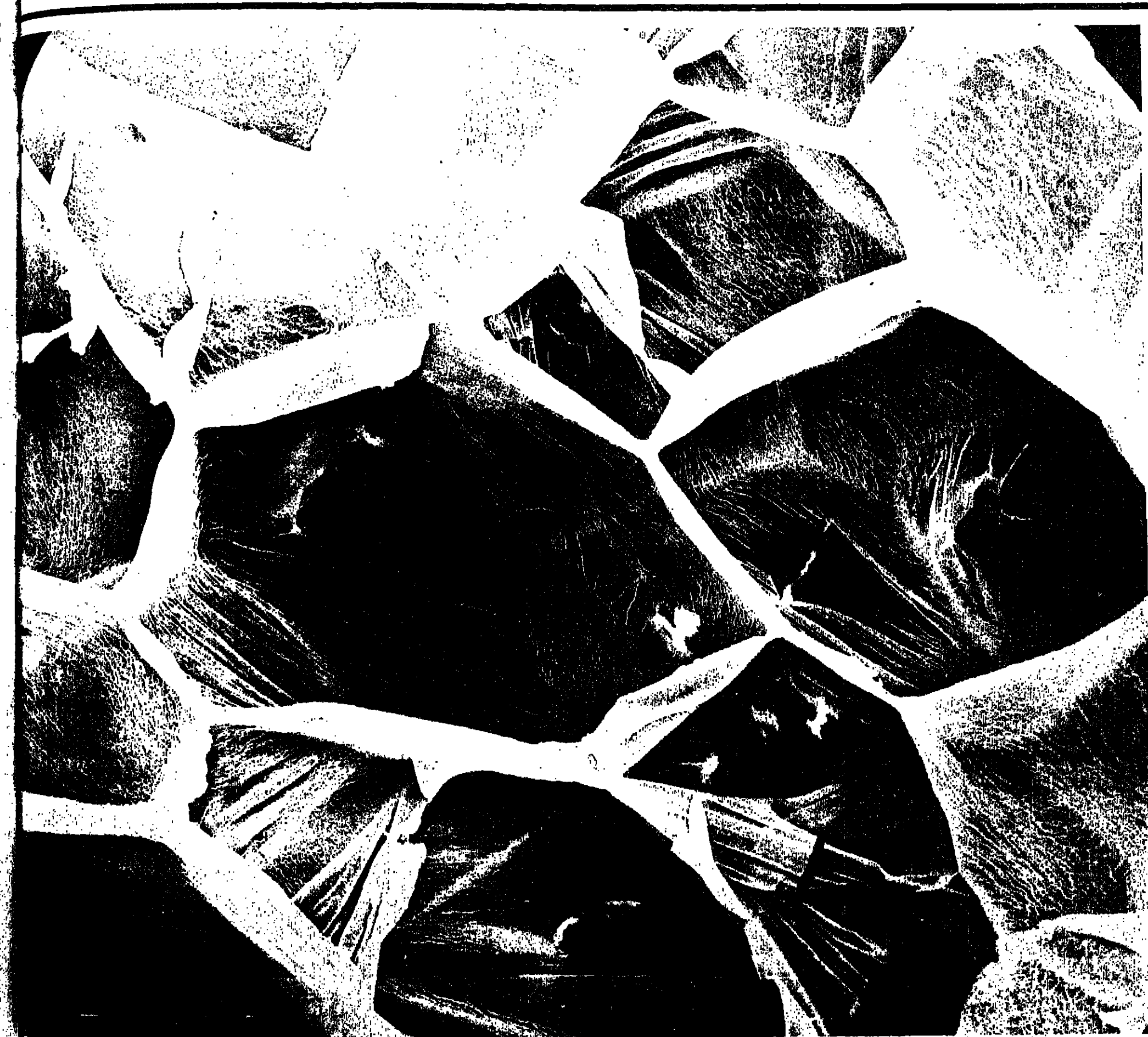
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ALYAH & ABSORPTION INFORMATION COLUMN **קליטה ויציאה**

Successful absorption is a key to increased aliyah. The Ministry of Immigrant Absorption and the Jewish Agency are presenting this column as part of a series of articles designed to provide olim with information in various fields: practical advice, reports on changes in regulations, employment and housing opportunities, and stories of olim now absorbed. It is obvious that the column will not be aimed at the same reader each time.

The column is written by a staff of freelance writers, most of them olim. The views they hold are their own.

We are hoping that enough interest in this effort will be generated to encourage reader response, which will allow us to tailor the content to demand. It is not our intention to receive and reply to specific complaints of olim, but we will select problems encountered as subjects for future articles.

THE MOSHAV — PART II

Part I of this series described the various types of moshavim, their philosophies and how they are run. Reprints of Part I as well as reprints of other previous articles on a variety of subjects are available from the Department of Information for Olim, P.O.B. 618, Jerusalem.

This second instalment will deal with the necessary steps needed in order to join a moshav (for persons living in Israel or abroad) as well as special points to consider when choosing a moshav.

Subsequent columns will list the various moshav movements and their addresses, and will briefly describe various moshavim under the auspices of the Settlement Department of the Jewish Agency which are currently accepting candidates.

REGISTRATION PROCEDURES
Though moshav life will hopefully provide you with the peace and tranquility that you have been seeking in your escape from the rat-race, there is still quite a maze of bureaucracy that must be passed before you reach your goal. Since we feel that the age-old adage of "To be forewarned is to be fore-armed" is extremely appropriate in this case, we are listing the following standard registration procedures for new moshavim olim, moshavim shittufim, and moshavim tsahaytim.

First Stage
a. If resident in Israel:
Obtain application form from the moshav you are interested in. Submit the form to the acceptance committee of the moshav. Applications for moshavim still in the planning stages should be made to the Settlement Department of the Jewish Agency.

b. If resident abroad:
Application forms may be obtained from and submitted to the local representative (consul) at the nearest Jewish Centre nearest your residence.

Second Stage
a. If resident in Israel:
After the moshav's acceptance committee receives the application they will invite suitable applicants for an interview. If the results of the meeting are positive, the couple will be asked to take a battery of psycho-technical tests especially designed by the Jewish Agency Settlement Department to further screen applicants.

b. If still resident abroad:
Your aliyah representative or a moshav movement representative will conduct the initial interview in the case the moshav is still in its developmental stages. Then, the abovementioned tests plus the medical examinations will be administered while the family is still abroad.

In the case of an established moshav, the acceptance committee will usually require applicants to be interviewed in Israel and also be prepared to spend a working-visit of a week or so on the moshav. Upon their provisional acceptance by the committee the couple will be asked to undergo the psycho-technical and physical examinations.

Third Stage
After the results of these examinations a combined committee of the Settlement Department of the Jewish Agency and the moshav itself will decide whether to accept the applicants to moshav as candidates.

Candidates who have undergone all procedures abroad will be informed before their date of aliyah concerning the decision of the combined committee.

study period adjusting to each other and preparing themselves as a group for the responsibility of settlement.

Fifth Stage
All families will have the status of "candidates" for one year, beginning with the date of their entry into the moshav.

Sixth Stage
After one year of candidacy, the acceptance committee of the moshav will make the decision as to whether or not to accept the family to full membership.

The acceptance procedure for new moshavim ovdim and moshavim shittufim and tsahaytim are basically the same. However, moshavim shittufim and tsahaytim are very often looking for very specific professions and skills to complement their special projects and industries. Hence, to some degree their selection criteria are more rigorous than that of moshav ovdim.

Eligibility for Moshav
Important: The majority of moshavim shittufim usually only accept candidates who are under 35 or 40 years old. Unless the candidate has a specific skill that is needed at the moshav, an age limit is usually the rule.

Moshavim generally are only open to couples or families. Very few, if any, accept single candidates or members.

MOSHAV AND MOSHAV SHITUFIM ABSORPTION CENTRE

There are absorption centres located on moshavim for immigrants who intend to join a moshav. The stay in a moshav absorption centre is intended for Hebrew studies and for getting acquainted with moshav life. A temporary apartment is provided for each family and the children attend the moshav or regional school. The daily schedule in a moshav absorption centre includes Hebrew studies in an urban and agricultural work under the guidance of an agricultural instructor. There is no charge for living in a moshav absorption centre. Each family takes care of its own needs, food, etc.

GARINIM (FOUNDING GROUPS)
Groups of potential settlers may deal with the Jewish Agency as a unit. Being part of a garin makes absorption far more easy as the difficult period of settling in a moshav can be dealt with from a position of greater strength in a group.

Garinim are often formed in Israel and abroad by the various moshav movements which will be discussed in a subsequent article. It is possible, however, to form a garin of a group of friends with similar interests and values or to organize a group of people with similar aims.

The Jewish Agency will investigate such groups as to the degree of their seriousness.

number of participants, etc. If it accepts the garin it will offer it full services in providing it with a reasonable site, financial assistance, preparation for settlement (including occupational training, Hebrew study, etc.).

Even though the garin as a group is accepted, each member of a garin must undergo individual interviews and examinations and must stand for candidacy and membership as an individual family at each stage of the membership process.

THE SETTLEMENT DEPARTMENT

As mentioned in Part I, the Settlement Department of the Jewish Agency is responsible for absorption of prospective moshav candidates (olim and veteran Israelis) into these settlements. Anyone interested in moshavim in general may contact the Settlement Department for further information. The address is:

The Director of Absorption, Settlement Department, Jewish Agency, 12 Rehov Kaplan, Tel Aviv
Tel: (03) 258311

The head offices of the various moshav movements will also be helpful in directing interested persons to both new and established moshavim in their movements currently accepting new candidates.

WHAT TO CONSIDER

Many things must be considered when investigating the various settlements. If you are interested in joining one, financial investment required and the size and stability of the income earned in the settlement must be taken into account.

In certain frameworks and situations (such as moshav shittufim, no investment is required. Some moshavim ovdim require large investments, while some require more moderate investments. There is the possibility of buying a shareholding in a veteran moshav ovdim with an eye to contracting out your share of the agricultural work, or buying a shareholding which requires very little labour in man-hour terms. This would allow you to retain your present job while obtaining the right to live on a moshav. It is also possible to invest in a private business in a regional centre.

Social considerations are extremely important in small communities and especially in cooperative and collective communities in which the members are dependent upon one another and the decisions of the general assembly of the community. Many factors must be taken into account, including the age, cultural and educational background, industriousness, etc. of the members and their motives for living in such a settlement. An important factor is the financial situation of the families in the settlement. Do they depend upon the income from their own labour to the same extent you do or do they have additional

sources of income? Even in a moshav ovdim, you are financially dependent on your neighbours — if they do not need additional income they will not be interested in investing time, effort and money in development projects, equipment, etc. You must also take into account the types and quality of schooling available in the area. Does it meet your (realistic) criteria, as far as religious orientation and academic standards are concerned? Are there other children in the area of the same age as your children? You may also want to ask about other community services. What health services are available? What about cultural activities for yourself and your children?

Obviously, you are not going to find a situation that is ideal in every way. But you should consider all the aspects of living in the various settlements you visit and base your decision on a maximum of information and careful determination of which aspects are most important to you. Do not be hesitant to knock on doors and talk to inhabitants. The nature of small communities is a tendency to be unused to strangers and you may have to make advances to discuss the community with a few families. If possible, try to meet with other English-speaking families in the settlement and hear their impressions of the community and their experiences.

The process is time-consuming and exhausting. Visits must be made to all settlements under consideration. But, you are not just buying a house, you are adopting a total and totally new way of life, and will live with the results of your decision for many years. (S.G.)

SELECTION OF REPRINTS OF PREVIOUS ARTICLES CURRENTLY AVAILABLE

1. Military Service for Olim, parts 1 & 2
2. Bituah Laumi, National Insurance
3. Having a Baby in Israel, parts 1 & 2
4. Health Services for School Age Children
5. Going to School in Israel, parts 1, 2 & 3
6. What the Student Authority Can Do For You
7. Appealing the Rules
8. The Way to Look at Things
9. Moshe, Making your Way Through Customs
10. Housing, parts 1, 2 & 3
11. Banking and Saving Accounts
12. The Aliyah Information Scene
13. Finding a Job in Israel

A more complete list of reprints will appear in a future article.

NEW PUBLICATION

THE STUDENTS' GUIDE 1978
Available free of charge from the Department of Information for Olim
P.O.B. 618, Jerusalem

The other day I said to the little woman, "Let's go out tonight, mm?" And she said, "Mm, let's." But at the door she checked herself and asked: "Shouldn't we formulate a declaration of intent?"

I asked what for, and she said, "So we'll know where we're going."

It turned out that recent historic events and the terminology that came with them had left their mark on the wife, and she'd decided we'd better forestall the chance of any eventual disagreement between us.

"If we go out just like that," the little one said pensively, "we might find ourselves bickering over every little unforeseen hitch. We could even come to blows, God forbid. If, on the other hand, we have a proper, mutually agreed declaration of intent, we'll have ruled out all possible grounds for dispute, and ensured our domestic peace."

It sounded reasonable enough. Those politicians aren't a bunch of kids, after all. They must know what they're doing.

"All right," I said, playing along, "I hereby declare my intent to go to the cinema."

"What for?"

"To see a movie."

"What movie?"

"A good movie. Can we go now?"

A declaration of intent

Ephraim Kishon

The wife sank into an armchair and raised one of her several eyebrows.

"Just a minute," she said in her subtlest voice. "What do you mean by 'a good movie'?"

"When I say a good movie," I explained, "I mean a movie I like."

"And what about me? I don't count?"

"All right. We like."

"We needn't like the same thing."

She was right there. We generally do, but we needn't.

"See?" she went on. "That's why one must have a declaration of intent. We each have interests of our own to look after."

I BEGAN to feel a bit dizzy. I'd never declared my intent before. Going to the movies had always been simple enough: we'd leave the house through the front door, go to the cinema, see the film, come back through the same door and go to bed. That's all.

Didactic drama



THEATRE

Mendel Kohansky

did it, and without. On top of it all, different translations are used. T. Carmi's text is very contemporary and meant for the stage; Avraham Dickman's is more scholarly and "classical."

It is an interesting show, despite its didactic purpose. The adapter chose some of the most powerful dramatic scenes to demonstrate

the essence of tragedy, which is the conflict between divine and human laws.

Antigone, fully aware that the inevitable punishment is death, defies the king's orders and goes out to bury the body of her brother; while the king, who by executing Antigone defied the laws of the gods, is himself punished by the loss of his son.

I was impressed by the tight organization of the material and the fluency with which it moved, as well as by the performances of the young actors, Ariel Asherov, Anat Yakir and Yael Shamir.

ficient unto the day is the evil..." "What day and what evil precisely? Who'll decide if it's evil or merely wicked? Who'll determine when it's sufficient, and why, and by what right?"

I felt less and less like going to the movies at all. Must we see a movie every day? Let's go tomorrow.

"What," asked my wife, "will you do in the intermission?"

"Fie."

"I'll want that in writing."

Signed.

The little one placed a big writing pad on her knees and began to keep minutes, in order to nip any sign of conflict between us in the bud, as she put it. I refused to sign. Maybe I wouldn't fancy going out in the intermission? Maybe the loo would smell? Why commit myself in advance? Caution, man, caution.

"Listen," I turned to the wife. "What will you think of the movie?"

"What does that mean?"

"It means that I refuse to leave the cinema again and have you tell me it was a lousy flick, and a waste of time, and it was your idea, Ephraim, and things like that. I want to know now, this minute, what you are going to say after the movie."

"But..." said the little one, "but we don't even know what movie we're going to see."

AT THIS point I got really mad. There's a limit to everything.

"Exactly!" I screamed. "That's why! If we knew what movie we were going to see, we wouldn't need advance clarification, stupid! It's just because the subject is still open that we want a declaration of intent. I don't want to risk any more fights with you. I want an answer now, you hear?"

"Wait," said the wife fiercely, getting up from her chair. "Are you going to eat popcorn?"

"Yes!" I roared. "By the bagful!"

"Noisily?"

"Yes! I'll rustle the paper! I'll mess up the floor! I'll crunch my way all through the film!"

BY THEN we were rolling on the carpet, sending the minutes flying in the air.

"Woman!" I declared my intent at the top of my voice; "I'm going to kill you!"

I took a firm grip on her throat and kept her profile low, while she kicked my stomach. Our struggle was brief but ferocious. In the end we stood up and faced one another panting, wild-haired, our clothes in tatters. We looked at each other and at the silly situation, burst out laughing, and went to the rabbin to arrange the papers. □

Translated by Miriam Arad. By arrangement with "Ma'ariv."

A MIMEOGRAPHED sheet addressed to teachers states that although they should become acquainted with Sophocles' play before presenting it, this is not necessary. Are there teachers of the humanities who have never read *Antigone*?

Another sheet suggests that the teachers should read the Ionesco play before the performance, and offers a copy of Ada Ben Nahum's translation at the bargain price of IL10. The same sheet also contains a concise introduction to the "Theatre of the Absurd," of which the Ionesco play is a typical example.

I am not quite sure whether Ionesco is a good choice for schoolchildren being introduced to theatre; after all, so-called absurd drama was no more than an episode in the history of the stage. But there can be no question that the students will have a good time watching the amusing farce.

ALTHOUGH not one of Ionesco's best pieces, *Folies d'été* is representative of the world of his ideas. It opens with a married couple, who are about to retire for the night, having their daily quarrel. It is over something ab-

solutely nonsensical — the woman insists that a turtle and a lizard are the same thing, and, in her attempt to prove the point, she uses the kind of arguments every married man is familiar with.

The quarrel goes on to cover other subjects: she blames him for taking her away from her first husband 18 years ago; he complains that he could have become a painter, a composer, an opera singer, an astronaut, if it hadn't been for her.

All this takes place with the sound of machine-gun fire in the background. It appears that people are being killed outside, and houses are collapsing. But this hardly bothers the couple, who are preoccupied with their grievances. A horribly wounded, bandaged creature hobbles in on crutches, but the husband and wife pay no attention to him. He crawls into their bed, and they push him aside as if he were an inanimate object. This goes on until the house collapses in a heap.

The play is presented as a broad farce, and the three performers have as good a time as the audience. The set, by Lydia Plin-cus Gani, is amusing and very elaborate. □

YOU'D BE SURPRISED WHAT HAPPENED LAST SUNDAY

Egyptian commando attack at Larnaca airport. But it could have been an important speech by Carter, a reduction in the price of petrol (some hopes), a crucial Maccabi Tel Aviv basketball game or the opening of an avant garde show at the Cameri.

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A great battle was waged for Tirat Zvi, a kibbutz in the Beit Shean Valley, which beat off Arab attacks with heavy losses. Great Britain excluded Palestine from the sterling bloc, and continued to ration Jewish immigration according to the dead White Paper.

The Jerusalem Post was called The Palestine Post till April 18, 1960.

February 16 — 22, 1948.

THIS FEATURE IS PRESENTED BY THE JERUSALEM POST AND BANK LEUMI LE-ISRAEL AS A SERVICE TO THE PUBLIC.

Column One
By
David Courtney

There is explosion and sudden death from one end of the land to the other. A part of the country, by Government admission, is subject to the rule of armed aliens. Nevertheless, thanks to British influence the Arabs, including the Haganah, have shown "considerable restraint." Mr. Creech Jones was told to say that and loyally did he say it. He was told by Bevin. Who told Bevin? Was it the chairman of the Arab Higher Executive or the Syrian Minister of Defence or Brigadier Clayton? It is, presumably, to the neighbouring Arab States that Mr. Creech Jones attributes the virtue of restraint. His point seems to be that the Arabs are behaving much better than they might and no worse than the U.N. deserves. It is good Bevin logic. It probably means that Bevin himself is showing considerable restraint and could make matters twice as bad as they are if it were not for the American newspapers and question time in the House of Commons. The occasional meek and embarrassed moderation of Mr. Creech Jones is as painful as the querulous blarney of Mr. Bevin. "The Times," shocked to see faithlessness and double dealing outstrip the limits of national dignity, has at last pleaded with the Government to be less offensively objective. Small wonder.

(David Courtney was the pen-name of D.R. Elston, who came to Palestine during World War II, from England to head the Political Warfare Executive's radio station in Jerusalem.)

Over 3,200 CASUALTIES have been caused in the eight weeks of Arab disturbances, including 1,200 dead.

According to figures compiled by The Palestine Post, 408 Jews, 721 Arabs, 19 other civilians, 12 British Policemen and 35 soldiers have been killed since the troubles began.

Arab attackers routed

AFULA, Monday. — A heavy attack by a band of about 300 Arabs on Tirat Zvi, Sde Eliahu and Elin Hanziv settlements in the Eastern Beisan Vale, which began at 2 o'clock on Tuesday morning, was repulsed after about ten hours with heavy losses to the raiders.

The attackers used automatic weapons and 3-inch mortars. Two waves of attackers were repulsed by the settlers and battle units of the Haganah, who accounted for 57 of the raiders, killed, besides scores of wounded, a Haganah communiqué said last night.

At 7 o'clock some of the attackers had penetrated within 100 metres of the perimeter fence. This wave was repulsed, and the attackers suffered 50 dead. The raiders then received reinforcements from the south and from Trans-Jordan, and renewed the attack. This wave, too, was driven back, again with heavy losses.

The gang lost 22 dead in this action and the retreating men were seen carrying off their wounded. Three men were captured.



Abdullah to seek friends

LONDON, Feb. 15 (ONA). Whether the Anglo-Trans-Jordan talks are resumed or not, it appears that hitches exist between London and Amman, according to informed sources. These differences concern both the question of a revision of the 1946 treaty and the attitude of Trans-Jordan on the future status of Palestine.

The British are expected to reject King Abdullah's plea for more independence in deciding what his attitude may be on the present tangles and rivalries in the Middle East.

On the question of Palestine, Britain is reported to have left no doubt in the minds of the Trans-Jordan delegates in London that, far from any benevolent encouragement to King Abdullah to occupy the Arab areas of the mandate, London would view such a development very unfavourably.

This seems to be a complete reversal of the former British attitude, probably arising out of sympathy for the position of Syria. A close understanding, indeed, perhaps a kind of alliance, between London and Damascus is taken for granted here, but a condition imposed by Syria is British rejection of Abdullah's "Greater Syria" project.

THE PALESTINE POST

Palestine dropped from sterling area

Palestine has been excluded from the sterling area as from today by action of the British Government announced simultaneously in London and Jerusalem. The immediate result is the blocking of balances held in London by Palestine banks, but not that of the balances in London of private residents of Palestine. At the same time, some provision is made for the undisturbed continuation of current business and for the continued normal circulation and value of the Palestine currency.

Official Communiqué No. 144
February 22.

The approaching termination of the Palestine Mandate has made it necessary for His Majesty's Government to consider what financial arrangements should be made in order to preserve the resources of Palestine for the use of the new States and to safeguard the balance of payments position of the sterling area. His Majesty's Government are resolved to do all in their power to prevent damage to the financial and economic structure of Palestine during the period of their withdrawal.

During the period of the Mandate, Palestine has been a member of the sterling area. She is also the holder of sterling balances, the present total of which is about £100 million; a large amount in proportion to the size of the country. These balances have been drawn on rapidly in recent months so that the resources of Palestine, which will be needed for the development of the country, are in danger of being unduly depleted and the balance of payments problem of the sterling area is aggravated. As in the case of other countries holding large balances — e.g. India, Egypt and Iraq — the only way in which the drain can be stopped is by blocking the greater part of the balances. His Majesty's Government have decided therefore that the balances of Palestine must be similarly blocked and have taken steps accordingly. In order immediately to provide the resources necessary to carry on Palestine's normal international trade His Majesty's Government will make available during the interim period and subsequently, the resources which we are satisfied are necessary.

Noted brain surgeon comes from Cyprus

HAIFA, Thursday. — The Kodmah arrived here this evening with immigrants from Cyprus.

Dr. Halden Ashkenazi, one of the world's foremost brain surgeons, is among the refugees on the Kedmah. Dr. Ashkenazi arrived in Cyprus on the Pan Crescent in January and the Jewish Agency's proposal that he be given special priority was accepted by the authorities.

Dr. Ashkenazi, who is 41, studied at Johns Hopkins, Harvard and Yale Universities in the U.S. and at McGill University in Canada. He later served at the New York Neurological Institute, and then practised in Bucharest. Since his arrival at the Caracoles Camp he has lived in a tent with his wife and mother, who are now accompanying him to Palestine.

The Kedmah sailed with 600 refugees, the last of the February quota, and a number of infants and parents under a special quota.

ABOUT A YEAR AGO Edward Mendelson gave us his handsomely edited edition of Auden's *Collected Poems*, "all the poems that [the poet] wished to preserve." Having faithfully carried out his author's "final instructions," he has now felt himself free to edit an Auden collection intended not so much for that almost extinct species, the common reader of poetry (though he is not ignored), as for the teacher, the student and the poet, whether professional or apprentice. These will find much of scholarly, historical, and literary interest; for Mendelson, limiting himself to the English Auden (Auden emigrated to the United States in 1939 and eventually became an American citizen), has included in one compact volume, (a) almost everything that Auden wrote in the way of poetry between 1927 and 1939, including poems published only in periodicals and anthologies and four poems never published at all; (b) a valuable selection of Auden's prose, "chosen for the most part" to "serve as a commentary on the poems and on Auden's changing ideas of poetry's social role" — much of it rescued from periodicals, out-of-print books and unpublished manuscripts; and (c) "Faid on Both Sides," a work described by Auden as a charade. Mendelson has excluded the plays and libretti, which are destined for a later volume.

CONTAINING as it does only 12 or 13 years of Auden's work, the volume attests to his astonishing fecundity. But the common reader may be dismayed. It is true that he will be grateful for the restoration of poems and parts of poems exiled from the *Collected Poems* because they were, according to their author, "dishonest, or badly-mannered, or boring." Auden excluded "Sir, no man's enemy..." because, among other things, "it expressed a desire for 'New styles of architecture'; but I have never liked modern architecture." It is hard to believe, but we have to believe it, that the poet who knew that sincerity and truth are not necessarily the same thing, and who expressed that knowledge in "The Truest Poetry is the Most Feigning," should, insisting on an unimaginative literalness, misinterpret his own words. Auden's explanation as to why he excluded "September 1, 1939" is even more blatantly unimaginative. It is nonsense to say, he explained, referring to the famous line of that poem, that "We must love one another or die," since we must die whether we love one another or not.

GLAD THOUGH the common reader may be to find these

banished poems and much else restored, including the three stanzas dropped from the magnificent "In Memory of W.B. Yeats," he will deplore the resurrection of writing better left undisturbed in periodical and notebook. For the flood of Auden's fecundity often deposited a detritus of sloppiness, falseness of tone, and even vulgarity, which the poet's impatience did not allow him to clear away. Was it necessary, the common reader will enquire, for Mendelson to include such inferior work as "Passenger Shanty," some of the love sonnets, and (especially grating) the poem beginning, "The month was April"? Auden must be held ultimately responsible. It is curious that the poet so insistent regarding the poems to be included in the canon should not have destroyed, but allowed to lie around in manuscript, work that he must have known was rubbish. Of course, he could do nothing about work already printed in one form or another. He knew, helplessly, that editors would come and do the work it is given editors to do; but knew, more hopefully, that not all of them are insensitive excavators — certainly not Mr. Mendelson.

The teacher, the student, the poet, both professional and apprentice, will be grateful to find here what Mendelson's meticulous care has provided for them: earlier versions of poems more faithful to their inspiration than the revised version admitted to the canon; Notes, mostly fac-

The Doctor in the House



THE ENGLISH AUDEN: Poems, Essays, and Dramatic Writings, 1927-39 by W.H. Auden edited by Edward Mendelson. London, Faber and Faber, 489 pp., £3.95. Robert Friend

AUDEN WAS a truly intellectual poet, a man who thought deeply about the ideas culled from a wide and enormous reading. Almost everything was grist to his mill, as we can see both from the kind of books he reviewed, i.e., *The Triumph of the Dalton Plan*, *How to Teach Reading*, *T.H. Lawrence, The Spirit of Voltaire*, *Instinct and Intuition: A Study in Mental Duality*, and from his essays on religion, politics, art, and philosophy.

Especially valuable for the light they throw on his poems are his comments, brilliantly marshalled, on Freudian and Marxist ideas. It is well known that Auden thought of our society as a sick and dying one, that his central metaphors revolved around the notions of disease and healing. Was there a doctor in the house? Sometimes he found one in Freud, Groddeck, or Lane; sometimes in Marx or Lenin. But behind this, mostly hidden during his English period, but to reach fruition in America when he found the healing vision in Kierkegaard, were his religious feelings. In "The Proliferate and the Devourer," the first chapter of a book he never published, he tells us, discussing his childhood, that "...we were there were services with music, candles, and incense, and at

Christmas, a crèche was rigged up...There I learnt certain attitudes...which I shall never lose...an interest in medicine and disease, and theology; a conviction...that life is ruled by mysterious forces." Behind all his queries for a healer, there is always the notion of a Love that is more than an evolutionary life-force working its way to a higher identity: more than History evolving towards the Just Society and the Good Place; more than the freedom won by the individual when he has unmasked his hidden conflicts. It is the mysterious Love that rules the universe, recognizing which we know life to be a blessing and ourselves as blessed.

HIS POETRY, therefore, for all its darknesses, is a force for life. Ideas, of course, never in themselves make for poetry; they do, however, provide density (sometimes, alas, in more than one meaning of the word), provide the "plenty of news" that Auden expected to find in poetry. But there is, after all, a great poet at work here, flashing his ideas with a verbal dexterity, a wealth of exhilarating metaphor, and a wide-ranging mastery of forms (the sonnet, the ballad, the music-hall song, the long narrative, the meditation, the epigram, and the Yeatsian lyric), which make the poetry an almost constant delight. The last thing he does is bore, the prime sin of poetry. This is true even when he is bad, when ideas freshly culled or hit upon, have not yet been integrated into his nervous system, and therefore emerge not transformed into poetry, but undigested and indigestible pellets. True even when he is obscure. Never apologise for obscurity, Eliot once advised him, but Auden confessed that personally the kind of poetry he would like to write but couldn't was "the thoughts of a wise man in the speech of the common people." A wise man he certainly was; his genius, however, was for another kind of speech altogether, but sometimes — if exceptionally — he mastered this as well. It is good, in any case, seeing him abandon the irresponsible and, as we now recognize, the unsuccessful obscurity of his early poems (which, nevertheless, made his reputation) with their Anglo-Saxon, short-hand mannerisms, and mastering the more lyrical, the more traditional and fuller manner, which finds its culmination in this volume in such poems as "Musée des Beaux Arts" and "In Memory of W.B. Yeats," and which was to have its continuance in many more great poems of the American period, poems such as "Atlantis," "The Shield of Achilles" and the stupendous "In Praise of Limestone." □

Stuffed mermaids

ANIMAL FAKES & FRAUDS by Peter Dance. London, Sampson Low, 128 pp., £3.50.

Wim van Leer

splendid names for Chico and Groucho in the projected, but never made Marx Brothers film, *A Day at the United Nations*. Next we deal with hoaxes and fakes. The former include Phineas Taylor Barnum in the noble pursuit of money, the latter the ignoble pursuit of instant fame in the world of science. I was pleasantly surprised to see a whole chapter devoted to that 18th-century dupe of Würzburg, Dr. Beringer, an ardent fossil collector, who had three lads on his payroll to collect specimens in the nearby hills. One of these conceived the idea of giving discovery a hand and concocted fake fossils (later called "Lugenstein" — lying stones). Animals, plants, hieroglyphs of Hebrew affinity, stars with cometary tails, birds in flight, even a coach and horses — if my memory is right, all in bold relief. To ensure that he had a permanent, if

not very enviable, name in the annals of paleontology, he published the *Lithographiae Wirceburgensis* in 1726. Mr. Dance might have mentioned that tragic figure, Kammerer, the subject of Koestler's *The Case of the Midwife Toad*.

So far the book is fairly humorous. Where the subject borders on the surrealistic, the fuse is lit. We can admire the gruck (a grouse with a duck's head) as well as the White-Russian Shore-mudder and the Fur-Bearing Trout in full colour, all artifacts of the taxidermist. And even if they are artifacts of a limited imagination, at least they reveal some sense of humour. I wish I could say the same for Mr. Dance. □

These traits have stood him in good stead in *Fighter*. Deighton takes us behind the strategy of the minds and personalities of the major figures involved in the conflict. He shows that the backbiting and politicking among the Luftwaffe bigwigs — Goering, Milch and Udet — had its counterpart on the British side.

While fully chronicling the great sweep of history, Deighton pays careful attention to the men and machines that fought the battles. As well as focussing on the great, he also brings to life the ordinary pilots, on both sides, their hopes and fear of imminent death.

The machines were of paramount importance and Deighton squares them off against each other from the pilot's point of view. His writing flair is such that even the intricacies and tactical significance of machine-guns and radar prove fascinating. A book for the serious historian as well as the ordinary reader. □ Gregor

Wizard prang

FIGHTER: The True Story of the Battle of Britain by Len Deighton, London, Jonathan Cape. 304 pp. £4.95.

THE EVENT known as the Battle of Britain is full of paradoxes. The side that is generally acknowledged to have emerged victorious from the battle was at the end of its tether at the finale, with barely any fit pilots available to be thrown into the air. The "losers," still in relatively powerful fighting trim, declined to admit that a battle had even taken place.

The man most responsible for Britain's "victory," Air Chief Marshal Lord Dowding G.C.B., G.C.V.O., C.M.G., was shabbily treated after the battle and relieved of command by the powers-that-be, including Churchill, who confined his praise and rhetoric to "The Few." In the Luftwaffe there was no head-hunting, and Hitler, dismissing the battle as a minor incident, started fingering his maps of Russia.

Len Deighton delves behind the patriotic myths of the summer of 1940 and the truth emerges that the battle was a major turning point of World War II. The British did win a major victory simply by managing to live to fight another day.

Much has been written on the battle, but few accounts can be as detailed and readable as this latest one. Deighton traces the consequences of Hitler's directive to the Luftwaffe in July, 1940, to prepare the way for the invasion of Britain by autumn. He shows that the Germans came out second best because they lost their way among a multiplicity of objectives, while the British, singlemindedly directed by Dowding, concentrated on husbanding their pilots and planes and bringing down the enemy bombers while ignoring the fighters.

COUNTED among the cognoscenti as one of the foremost spinners of spy yarns, Deighton has finely honed story-telling skills. He made consummate use of these in *Bomber*, his epic fictional account of the RAF bomber crews' ordeals over the sky of wartime Germany. Combined with meticulous attention to detail this produced a blockbuster of a novel.

These traits have stood him in good stead in *Fighter*. Deighton takes us behind the strategy of the minds and personalities of the major figures involved in the conflict. He shows that the backbiting and politicking among the Luftwaffe bigwigs — Goering, Milch and Udet — had its counterpart on the British side.

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TEDDY KOLLEK has become so familiar to us as a mayor of Jerusalem that we tend to forget, if we ever knew, that he arrived at his current position in what seemed the autumn of his career — a 54-year-old civil servant elected in 1965 to his first public office as head of the breakaway Rafi slate.

It was a grey victory — Rafi won only five of the 21 council seats but managed to nail together a coalition — in a grey bailiwick. Despite the glory of its name, Jerusalem was only half a city — removed, at that, from the mainstream of the country's economic life and bogged down in byzantine local politics.

Twelve years later, however, President Sadat could greet Kollek at Ben-Gurion Airport without any exaggeration as "the most famous mayor in the world."

In his autobiography, Kollek indicates the freshness of thought, the toughness of mind ("Any mayor who is patient is lost") and the personality that have made him one of Israel's most popular public figures and given him an international constituency. He has been able to mobilize dozens of the world's top planners and scholars to serve gratis on a Jerusalem advisory council, while philanthropists from five continents, happy to have their arms bent by Kollek, have poured millions into the city's parks and institutions.

However, Israelis who are already familiar with his activities as mayor will probably be more interested in the account of his earlier life.

Before he became a certified public character — catnapping on podiums while speeches droned on around him, occasionally displaying annoyances with a citizen by poking him in the nose, punching a clock at City Hall each morning before most of us are awake — Kollek had had a little-known career as an underground operative in wartime Istanbul and as head of a vital gun-running operation for the Hagannah in North and Central America on the eve of the War of Independence. He also served as director of the Prime Minister's Office and Ben-Gurion's capable right-hand man for 11 years.

BORN IN THE twilight of the Austro-Hungarian empire and raised in Vienna by well-to-do parents — his father was an executive in the Rothschild enter-

Teddy's tale



Teddy (left) with his parents and brother, Paul, in Karlsbad, 1926.

FOR JERUSALEM: A Life by Teddy Kollek with his son, Amos Kollek. London, Weidenfeld and Nicolson. 287 pp. £6.95.

Abraham Rabinovich

There is enough for the reader to be swept up in the adventure of the times.

KOLLEK is less hurried in his appraisal of Israel's political leaders. He has only one larger than life hero — Ben-Gurion, whom he sees as a true visionary able to discern opportunities and dangers that even the wise men around him were blind to.

The affectionate relationship that existed between the ascetic, humourless prime minister and his bon vivant aide comes across in this description of Ben-Gurion absentmindedly entering Kollek's office in the middle of a meeting and asking about new books. "I would show him what had come in recently and he would look at them and say, 'What else? And what's new, Teddy? What are you doing here?'" I would tell him that we were working on improving the landscape and he would say, "Really? What are you improving?" I would explain this or that and he would say, "Really? Very important. What else do you do?" I would say, "We have the consultant on Arab affairs coming..." and then Ben-Gurion would make a gesture with his hand: He felt it was hopeless to deal with the Arabs in Israel as a separate

issue because he tied the problem in with the situation in the Arab countries. So I would ask, 'Do you want coffee, BG?' And he would answer, 'Why are you so fat?' I would say: 'Because I love to eat. Look, your secretary, Yitzhak (Navon) is fat too.' And Ben-Gurion would say, 'That's right, you're both gluttons. One should only eat two meals a day, not three. And why don't you take walks?' I replied, 'I'm busy, I can't take walks.' Then Ben-Gurion would look me straight in the eye and say, 'What are you busy with? What do you do all day? What are all these telephones about? What's going on? What are you doing here?'...He really wanted to know."

IT WAS Ben-Gurion, says Kollek, who early in the 1940s saw the pivotal role American Jewry would play in the fate of the Jewish state when the rest of the Zionist leadership, including those in America, believed in directing their efforts towards persuading Churchill and to a lesser extent Roosevelt. "Ben-Gurion declared (in 1941) that only power would decide our fate — the military power of the Jewish population in Palestine and the massed weight of the great body of American Jews. Nobody foresaw that American Jews could have an organized, formidable impact on American policy. Nobody but Ben-Gurion."

It was also Ben-Gurion, says Kollek, who seized historical opportunities at the proper moment by pressing ahead with the establishment of the state (despite being urged to delay it by esteemed men such as Secretary of State George Marshall) and by bringing in hundreds of thousands of immigrants (in spite of pleas by aides, including Kollek, that he slow down the pace to enable the creation of a viable infrastructure). "Ben-Gurion was the only one who foresaw that time was running out, that if the Jews in Iraq and Syria did not come then, they would never be able to get out."

Kollek's devotion to Ben-Gurion is matched by his aversion to Golda Meir as a policy maker. "I told Ben-Gurion that for all her great qualities, Golda could cause the country untold harm and I have stood in this opinion all through the years."

Although he finds her im-

pressive and likeable, Kollek sees her as narrow-minded, unoriginal, and dogmatically bound to obsolete slogans. As a socialist, she objected in 1948 to accepting economic aid from the U.S. so as to preserve Israel's neutrality between East and West. As minister in charge of immigrant camps, says Kollek, Golda inculcated in the immigrants a sense that they could get what they wanted by demanding it, without being obliged to work. "We are reaping the fruits now," he writes.

ALTHOUGH he is known as a pragmatist and not an ideologue, Kollek reveals strong feelings about public morality, which he associates with the greatest pragmatism. He sees "Sapirism" — defined as cynicism and the lack of a legal and orderly basis for transactions — as having had a devastating impact on the economy and public morale.

In a brief but comprehensive summary of the Lavon Affair, Kollek portrays Ben-Gurion's seeming fanaticism on the issue of Israel's security.

Kollek does not make it clear whether he ever had ambitions to become a minister, but it is plain that he has always held strong opinions on the internal and external problems facing the nation. (He and his colleagues twice attempted — through European intermediaries — to implement a resettlement plan for Palestinian refugees in other Arab countries.) When the walls dividing Jerusalem came tumbling down in 1967, he was the right man in the right place: a statesman who could provide his own guidelines in a complex, dangerous situation.

The significant political, social and physical achievements in the city in the past decade are largely attributable to him personally. But it is intriguing to speculate how his breadth of vision and innovativeness might have been used on the national level in recent years.

Kollek calls the years since 1967 the most exciting in his life. He would apparently agree with Sir Ronald Storrs, the district commissioner in Jerusalem in the 1920s who concluded his autobiography with the statement that "After Jerusalem, there is no promotion." □

Before the Fall

A COMMUNITY ON TRIAL: The Jews of Paris in the 1930s by David Weinberg. University of Chicago Press. 289 pp. \$18.50.

Israel Margalith

world, but it could justly be considered as one of the most interesting for social and historical research. As a matter of fact, the Jews in Paris in the inter-war period constituted two distinct communities, separated and to a great extent even estranged from each other: on the one hand, the native French, wealthy and assimilated; on the other the immigrants, mostly East European, speaking Yiddish and struggling for economic and social status.

The author has devoted his study, which is the first full-scale history of the subject to this divi-

sion and its implications. He places it against the background of general historical events and developments in French society, which was itself in crisis. During this period, the Popular Front, under the leadership of Leon Blum, (the first Jew to become premier in France), attempted to introduce some kind of "New Deal" policy, but was only partially successful.

The book describes the two segments of the Jewish community of Paris within the framework of their organizational structures, the solidly established and official Consistoire, limited in numbers and the dynamic, more radical immigrants, active in numerous *Zionistische* and other social and political organizations.

The analysis and evaluation are based mainly on the Yiddish press of the period (its three major di-

ly newspapers represented the Zionist, Bundist and Communist trends); other French-Jewish periodicals; and scattered archival material which, unfortunately for research, is limited and only partially preserved.

Dr. Weinberg stresses the enormous difference between the two segments with regard to the essence of their Jewish identity, their place within French society, and their response to the growing threat of anti-Semitism: both domestic and imported from Nazi Germany.

The Yiddish community, despite its ideological heterogeneity, was at least more aware of the approaching Nazi menace, and therefore more outspoken and politically active. The attitude of the official community, and its respectable notables and rabbis, was in matters of protest against Nazism and the arrival of Jewish refugees from Germany not only near-sighted, but often lacking in any moral feeling of solidarity with fellow Jews in time

of distress. Comparing this with the present honourable behaviour of Grand-Rabbin Kaplan in unequivocally denouncing French policy in the Middle East, we can appreciate the long way traversed since those days.

The only drawback in this thoroughly-documented study is that the research has been rigidly limited to the two major organizational patterns in the Jewish community of Paris, disregarding other trends. Those, though small, had far-reaching influence. There were, for example, the intellectual circles that served to some extent as a bridge between the estranged communities, linked with the post-Edmond Flieg and with the Jewish Scout movement, which later wrote a glorious page in our history with their educational and underground activities.

Nevertheless, Dr. Weinberg's study, despite some factual inaccuracies, is an absorbing and very valuable contribution to the understanding of French Jewry on the eve of the Holocaust era. □

Evergreene

THE HUMAN FACTOR by Graham Greene. London, Bodley Head. 339 pp., £4.50.

Matthew Nesvicky

ONE IS PULLED in two directions by the dust jacket. The name Graham Greene, more prominently displayed than the title, is like an old trusted brand-name certifying quality. But the title is unimaginative and forgettable — like some publisher's last minute suggestion when nothing else would come to mind.

Thus made wary, the reader enters once again into the comfortable Greene country of morality-play-as-thriller. Yet a certain discomfort arises as well. It's all done so neatly, it's all so familiar. As with the trusted brand-name, we are given quality, yes, but certainly no surprises.

Greene's style is so clean and his plot so uncluttered that before you know it the product is consumed. That's fine if you don't like to linger and if you have many more things on your shelf to get through. Yet something tells us that things just shouldn't be this easy.

Castle, the central figure in the story, is a well-known type in both Greene and the genre. He's an heroic, grayish man in his early sixties. He works as an analyst at the Africa desk of British in-

telligence in London. Castle does, however, have some heroics behind him; years before, while serving in South Africa, he rescued a somewhat radical black woman from the clutches of the Pretoria police, got her out of the country and eventually married her. But all this is alluded to, rather than dramatized. Ever since, it's been a quiet life in the country, the hush-hush but un- harried job in town.

Suddenly a leak is discovered in Castle's department. Some classified information, none of it especially important, has reached the Other Side. Small cracks in the dike of secrecy, however small, must be patched, and an internal security check is launched.

The higher-ups float a "marked bill." This is a false piece of information that is fed to the suspected double agent. When the counterfeit note finds currency abroad, suspicions are confirmed and the suspect is chillingly eliminated. The chill factor increases when it is learned that by a fluke the wrong man has been killed.

TO REVEAL even one more brick in the clever but unelaborate structure of this thriller would not only be unfair, but would bring the house down. Greene is good at this sort of architecture, as always, but he just isn't putting himself out. Characterization, colour and atmosphere are all on a beany

budget. It's solid enough, but only if the reader is willing to do the interior decorating himself. Obviously, what interests Greene most is the moral problem he constructs. Yet while moral problems dressed as stories may inspire seminars, they generally do not engage the imagination.

Imagination is lacking too when Greene adds his obligatory religious overtones. Castle, an admittedly non-practising Christian, finds himself frequently thinking in Roman Catholic imagery. He is not even above popping into church on impulse. Consider this graceless attempt at symbolism in one such church scene:

"For a moment he came near to sharing his incredible belief — it would do no harm to mutter a prayer of thanks to the God of his childhood... Then a sonic boom scattered the words of the hymn and shook the old glass of the west window and rattled the crusader's helmet which hung on a pillar, and he was reminded again of the grown-up world. He went quickly out and bought the Sunday papers. The *Sunday Express* had a headline on the front page — 'Child's Body Found in Wood.'"

One hesitates to suggest that this is a thin novel — after all, the author has already poured so much into 35 books and plays. But whatever the reason, this is aquamarine Greene, a Greene without either the entertainment value of *Brighton Rock* or the intellectual delights of *The Heart of the Matter*. And while minor Greene may be better than no Greene, it's still a writer getting off easy. □

New paperbacks

Here is a pot-pourri of some of the new best-selling paperbacks now in the local bookshops. Prices include VAT.

Jennie Tarabulus

Twice Not the Cat by Mary Stewart (Coronet, IL38.90). Mary Stewart's 18th adventure novel is packed with thrills, chilly mystery in the best English tradition, with Shakespearean quotes heading every elegantly sinister chapter. The heroines to an ancient castle open to tourists for money and have three jet-set cousins who are desperate for their share of the estate. Luckily, she has inherited B&P and in the tangled gardens, vaulted halls and vicarage gets messages from a mysterious relative who is in love with her. He reveals his identity and vows her as he dashes in to rescue her from the avareicious cousins.

Magic by William Goldman (Dell, IL44.90). A noble attempt is made to separate illusion from self-delusion in this strange story of how a lonely boy, who decided that being a great magician would bring him approval and love, finally achieved his objective. The intricate plot unfolds so casually, camouflaged by brush show-biz talk, that the magician's secretly tragic success, when understood, makes you go racing back to the first page to read the story all over again. (William Goldman is author of *Marathon Man*.)

The Killing Gift by Bari Wood (Dignet, IL44.90). Poor little rich girl, no one loved her except her mother who knew about her supernatural power to kill by thought (because of a mutation in her genes she was exposed to X-rays as a two-day embryo). It can happen in the best of families. But now she's married, a respectable research doctor with only three murders to her credit before she discovers her B&P secret. The ending is a walloping of evil.

The Swine Account by Leslie Waller (Mayflower, IL32.90). This is a sophisticated financial thriller, but an intelligently written, tight, comic look at the Swiss. The focus is on an old wealthy banking family

whose social, personal and moral lives are ineluctably linked to the Swiss franc and whose financial coverings are hotter than any love affair — and more hypocritical. Subjects covered range from the arranged marriage of a Harvard-trained niece, to American and Japanese bankers attempting to outwit the family, to cafes, towns, roads and a history of Basel and its surroundings. Great entertainment.

The Wonderful World of TV Soap Operas by Robert Laguardia (Ballantine, IL61.90). Calling all TV soap opera addicts — this is it. A fat little encyclopedia supplying synopses of 24 current soap operas, a road map about the actors, descriptions of how shows are rehearsed, and history of soaps from 30 years on radio to over 25 on TV. Ratings show 30 million viewers daily watch these often maligned, dramatic shows crammed with non-stop family crises, including numerous heart attacks, sex problems, parent-children rows, where tragedy is the bread and butter of life and happiness is an occasional demi-tasse. Even non-viewers will get their money's worth on this people-to-people TV tattle. Forty-five photos included.

Beautiful by Rachel Billington (Penguin, IL35.90). Women's magazine-type story about a beautiful socialist interior decorator who is married to a wealthy, famous barrister and has three children. He adores her so much that he tolerates her love affairs, in order to keep her happy and ensure peace in the family. Synthetic pag of chi-chi vacuities. What a waste of print.

The Pilot by Robert P. Davis (Bantam Books, IL44.90). As if hijackers, crash landings and storms weren't sufficient hazards for plane passengers, now we've got an alcoholic pilot who furiously gushes bourbon from paper cups in the washroom while flying 747s. Though the author insists that alcoholism is a negligible problem among pilots, he so convincingly shows the hero's ability to conceal his addiction and fool his superiors that those who read this

book may well look at smiling pilots suspiciously from now on. There are gruesome details of sudden turbulence and technical mishaps that almost destroy the plane while the pilot struggles for control over himself.

Conflict of Interest by Les Whitten (Bantam Books, IL44.90). Shades of Watergate in this breezy political novel about 48-year-old Washington journalist who in between two heart attacks manages to uncover sensational money scandals involving the President and his Vice, and wins a Pulitzer Prize. Told first person in smart-aleck but literate style, easy to read. The author is a Washington journalist himself.

The Glory Hole by T. Jeff Williams (Corgi, IL54.90). Yet another war story about Vietnam, a half-hearted imitation of MASH, with a decent media agonising over a fighting chaplain and in sadistic plot's enthusiasm to kill. Drugs are taken by good guys trying to cope with war's horrors, while killers get their kicks for free and Vietnamese supply both to their American liberators in this thoroughly depressing novel that rings too true.

The Experiment by Henry Denker (Pocket Books, IL44.90). Do-it-yourself cancer cure by brilliant research doctor secretly experimenting on his stricken daughter is breathlessly described in this purple, pseudo-scientific drama staged at a prestigious research institute. A prearranged dash of sex and tear-jerking love is thrown in, along with the wallowing of a money-harassed administrator. This should please the most demanding hypochondriac or soap opera fan.

The Bourlesse Fortune by Nicholas Gage (Corgi, IL38.90). This one's about a Greek boy, inspired by his poor but proud sea-faring family, became one of the many island-bred Greeks that built the biggest, wealthiest fleet of ships after World War II yet never forgot their origins.

The author, born on a Greek island himself, interviewed some of the 180 families who, he says, today own about \$200 billion worth of ships. His book is an easy-to-read, old-fashioned family saga, with Aristotle Onassis-type characters seen in the context of strict Greek family traditions, which combine strangely with shrewd London-New York business acumen. □

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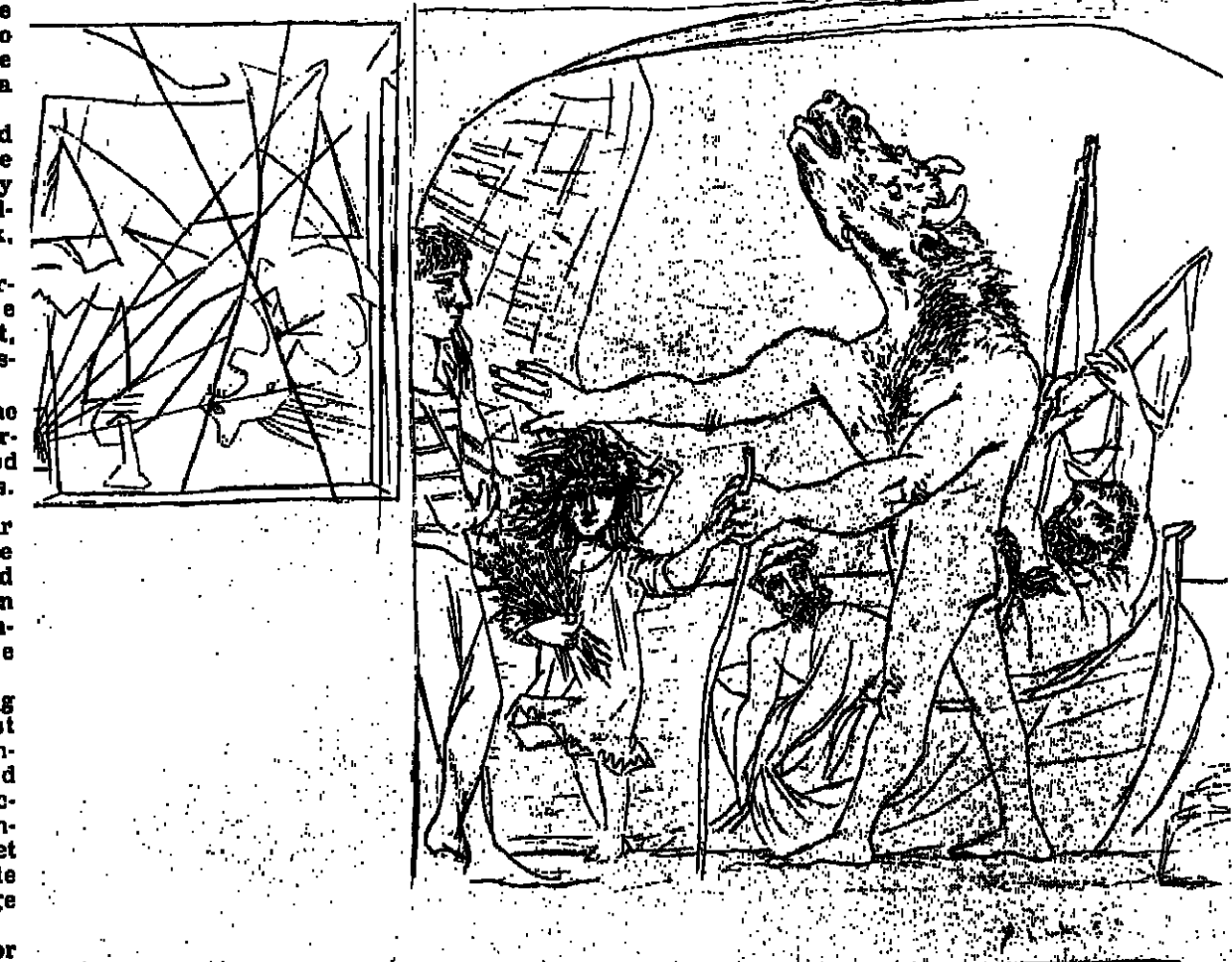
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מקום לשלום

Bidding for serious art



Picasso: stoking from the Volland Suite sold for \$3800.

(out of 187 introduced) for a total of IL1,300m. The surprising thing is that the 180 lots, sold in a mere two hours, were purchased by 80 collectors in an audience of 300. A few bought six to eight works.

Working from a printed catalogue with illustrations and estimated prices, copies of which had been mailed to invited participants, the auctioneer brought his hammer down on 180 items

Gil Goldfine

Bak canvas. A Yosi Bergner oil from 1984 brought the auction's highest price, ringing up an astounding IL120,000. Other outstanding sales, in pure monetary terms, were a Levonon oil painting for IL50,000, an Uri Lifshitz canvas for IL17,000, an

aluminium relief by Marcel Janco, IL18,000 and a Bernard Reder drawing for the impressive price of IL21,000.

Zartaky, who has gained a reputation outside of Israel, was sold at IL32,000 for a vintage 1924 watercolour; and an oil on wood panel by Aroch, whose work is generally not for sale, went for IL48,000. Ivan Schwabe's "Artist in the Studio" closed at IL12,000.

Prints and drawings of international calibre sold at dollar prices. Tying for high honours, a Picasso etching from the rare Volland suite and a Max Lieberman oil painting each brought \$3,200. Close by was a Henry Moore etching that went for a slight \$3,000 and a beautiful Fascin pencil drawing seemed to be a "find" at \$2,400.

Auctioneer Shaya Yariv, who is also director of the Gordon Gallery, indicated that there were no surprises that first evening and that only a few mistakes were made; mostly in price estimates and logistics. Of all the artists represented, only two, Tumarkin and Frenel, didn't sell.

WITH THIS AUCTION the Gordon-Schocken partnership notched up a major achievement for the Israel art market and performed a special service for galleries, collectors and artists alike.

First of all, real prices were established for many artists who heretofore were sold on an individual basis in any number of galleries, and reputations were solidified.

Secondly, the auction has become a clearing-house, an institution where an individual can exchange art into cash quickly and with reasonable assurance of a fair sale price.

Thirdly, as a method of supporting the collector, the authenticity of items is guaranteed by Gordon-Schocken, as is strict confidence regarding the buyer and seller of any work.

The conclusion of their first successful auction proved to the Gordon-Schocken managers that there is a definite buying public in Israel for serious local art, and they will continue their sales on an ad hoc basis, with auctions two or three times a year. In mid-March they will conduct Auction No. 2, and the word around town amongst dealers, collectors, artists and innocent bystanders, is that seats, again by invitation only, are at a premium. □

Panels

Gil Goldfine

AFTER STUDYING the comprehensive catalogue accompanying Pinchas Cohen Gan's exhibition at the Tel Aviv Museum, one realizes that, at 35, he is an erudite and prolific artist and, in some quarters, considered an acknowledged innovator.

In 1971, on graduating from the Bezalel School in Jerusalem and London's Central School of Art, Cohen Gan adopted the principles of the then avant garde and shifted his art form from the object to the action. This led to a number of "conceptual" projects and activities, conducted in such divergent locales as Jerusalem, Alaska, South Africa and the China-Nepal border. In the course of which he examined the very essence of art: the relationship of the artist to a cultural, political or geographical environment.

What we see at the Museum is a synopsis of these early acts, in the form of didactic sketches plus a recent, more major, effort organized around multiple-panel paintings and installations created last year in New York and Israel.

Among them, in a technical installation sense, are paintings and drawings executed in traditional combinations of acrylic, oil, watercolour and graphite media, and dimensional works in wood of a sculptural or relief nature. In one instance, discarded tablecloths and cloth napkins, draped in numerous layers, have been substituted for canvas as his vehicle for serialized abstractions.

acrylic, oil, watercolour and graphite media, and dimensional works in wood of a sculptural or relief nature. In one instance, discarded tablecloths and cloth napkins, draped in numerous layers, have been substituted for canvas as his vehicle for serialized abstractions.

CONTINUING to pursue a conceptual path and regarding his art as more philosophical than retinal, Cohen Gan has, nevertheless, modified his position, from pure documentation into a curious form of figurative painting.

He has inventively created unit paintings, "multityche", built on the fusion of anything from 10 to 188 separate framed panels, butted one against another to present a single statement. Although the individual pictures are variations on a theme, they do not function separately and only have meaning within the associative context.

Onto this construction, a compilation of individual or coupled human images are drawn schematically, depersonalized into neutral "biogramaths" for miles describing passive gestures of a single, simple movement (jumping, walking, sitting, giving, reclining, pulling, chatting) and placed on spartan backgrounds. But, as with the art of children, composition and content are maintained by intuitively placed or symbolically indicated

colour and line, disjointed judgments are merely visual elements fused for psychological impact. The real truth lies in his attitudes to and estimations of art. And these characteristics are not evident on his coloured surfaces or dainty lines.

EVER SINCE Duchamp gave the Mona Lisa a moustache, a Dada act suggesting the demise of artistic style allied with disdain for the virtuoso masterpiece, there has been a steady flow of artists seeking to investigate the ideas and concepts surrounding art, rather than prolong the production of a final, unequivocal, statement.

Conceptualism, whose objective importance lies in choosing, executing and evaluating an artistic theory, and which is divorced from fundamental subjectivity, has been the logical conclusion (or continuation) of this exercise.

But by its very nature, conceptualism alienates the viewer, feeding enough visual information to assure him he is face to face with an art form but not enabling him to react fully to its distilled intellectual proclamations.

Cohen Gan's new work tries desperately to span the conceptual and the painterly yet creates tremendous conflicts and raises many questions. He challenges stylistic abstraction and illusionism as art-history jargon and by so doing tramples on the spectator's visual independence and frame of reference.

LOOKING AT Cohen Gan's work, we know we are looking at painting and drawing, yet our

assumptions about its meaning. The real truth lies in his attitudes to and estimations of art. And these characteristics are not evident on his coloured surfaces or dainty lines.

The artist-spectator debate must therefore be held on a secondary level, outside the gallery and in the academy, for this kind of art becomes a scientific pursuit, despite its bow to style and technique, revolving round a sociological lab whose research includes man, culture and life formulae.

Haifa art notes

Ephraim Harris

STEFFI SCHLEIMMER JANITZKY, like many artists, fails to understand that composition is a self-contained unity, whereas colour only attains unity through the harmony of its components and then, sometimes, must subordinate it to composition. She has got the point in a very average oil "Red Boat" where, with only two colours, red and blue, the yacht is noticeably well organized spatially. The most successful item is a sketch for interior decoration on glass, a black outline landscape on an entirely yellow background (11). Among her watercolours one might select "Flowers and Colours" and "Jerusalem" (Beit Chagall, Haifa). Till Mar. 2.

GITTI HAREL's medium-toned oils are straight figurative realism. The two most effective paintings are the profile of a man wearing a red hat (4) and a woman holding a mask and sitting on a bed (9). The frequent appearance of a bird and the mask point to the open mixture of eroticism and circus. The paintings are quite competent, especially the one of a girl in a racing car. (The Place, Haifa). Till Mar. 2.

That, as a desperately needed educational device, the Museum leadership assist their clientele in distributing mimeographed leaflets explaining the background and ramifications of this or of indeed any other exhibition. Proper catalogues are essential but they seem to serve mainly some curatorial purpose, while the public draws in their mother's language. (Tel Aviv Museum, King Saul Blvd. Tel Aviv). Through March 10.



CULINARY NOTES

Haim Shapiro

Dandy candy

WITH THE publication of the Shimon report this week, my mind is filled with stories of crime. I can barely walk through the market without wondering how much of a rake-off the protection people are making on the vegetables I buy.

As for criminal cooking, the only recipes that come to mind are for psychedelic cookies and candles.

TO PREPARE the candles without their dopey secret ingredients simply grind together a cup each of dried raisins figs and dates (without pits of course). The simplest way of doing this is with the coarse blade of a meat grinder but even with a knife it will not take too long.

Add a cup of finely chopped nuts - either pecans or almonds will do very well. Molten the mixture with enough orange juice to make it stick together, about half a cup should do.

At this point one may add a teaspoon of rose water. This will provide an exotic aroma and saves your guests that you are serving the real thing.

Allow the mixture to stand long enough to absorb the liquid and form into small balls. Roll them in powdered sugar or chopped nuts and store in a dry place.

EVERY YEAR, THE VARIOUS WASHING POWDERS GO TO THE POLLS. EACH HAS ITS OWN SLOGAN, EACH SMILES TO THE PUBLIC, AND MAKES MIND-BENDING PROMISES - ANYTHING TO GET YOUR VOTE. BUT THE PUBLIC ALWAYS GIVES THE SAME CLEAR DECISION: KLEEN'S TIP WINS EACH ELECTION BY A BIG MAJORITY AND STAYS ON TOP. ALL THE OTHER POWDERS ARE RELEGATED TO THE BACK BENCHES OF AN OPPOSITION. NATIONAL UNITY IS FORMED AROUND TIP, BECAUSE TIP HAS PROVED ITS ABILITY TO REMOVE DIRT AND KEEPS A REGIME OF CLEANLINES IN THE WARDROBE.

THIS YEAR, KLEEN'S TIP HAS AGAIN BEEN DESIGNATED "MOST PREFERRED PRODUCT" IN THE YEDIOT AHARONOT POLL, AND WAS AGAIN DECLARED "BEST BUY" IN MOD'IN EZRAHI'S APPLIED RESEARCH CENTRE POLL.

TIP still at the TOP

Report suspicious objects - Keep your eyes open.

הכזמן הנכון

INFANT CONSUMERS

MOTHER'S milk is hardly a commercial product. Babies, on the other hand, are certainly "consumers" of milk in some form or other. Few people would disagree that nature intended them to consume mother's milk.

Cow's milk in Israel has acquired a bad name because of charges that it contains pesticide residues which may be carcinogenic. There has been much discussion of alternatives to cow's milk, which is the basic food of most Israeli infants today. Obviously, one of the "alternatives" is breast milk.

Unfortunately, and this has been mentioned by both the attackers and defenders of local cow's milk, there is no certainty that a mother's milk contains fewer pesticide residues. As far as we know, no tests on mother's milk have been carried out in Israel recently. But even if they had been, the results would have varied from mother to mother, depending on her diet.

In such tests abroad, it has generally been found that DDT, which remains in the environment for years after its usage has been discontinued, turns up in mother's milk in concentrations sometimes even greater than in cow's milk, since the mother eats "higher up on the food chain" than the cow does. If nursing mothers in Israel eat dairy and other foods containing pesticide residues, one can assume that some traces will also show up in tests of human milk.



The difference is due to an organization for nursing mothers, called La Leche League International, which is relatively new in Israel.

The first La Leche League was established in 1956 by a group of Catholic women in Franklin Park, Illinois, who were distressed by the lack of encouragement given to breast-feeding. The name comes from one of the Spanish appellations for the Madonna, "Nuestro Senora de la Leche y Buen Panto" (literally "the Madonna of milk and easy birth").

Today, La Leche is a non-sectarian and non-profit organization.

LAST WEEK, I spent a morning with Emily Udler, one of the leaders of the league in the Tel Aviv region, and her five-month-old daughter, Michal. Also present were league colleagues Paula Miodownik (with six-month-old Adam) and Innes Kasanof (with her son Yanya, who is nearly a year old). All three infants were put to the breast at various times during our three-hour meeting at Emily's home. La Leche babies generally have no fixed feeding schedules, but nurse "on demand."

So far, La Leche in Israel has attracted mainly English-speaking women. Some of them are also enthusiastic vegetarians, who try to keep to wholegrain foods and other aspects of the "back-to-nature" movement.

Israeli-born women tend to be more negative about breast-feeding. Emily mentioned a neighbour who came from a Middle Eastern country and said that, in her circles, young women tend to reject the practice because they associate it with the "old-country" ways. A more typical reaction of the educated young Israeli woman is that breast-feeding is fine, but why make an organization out of something so very personal?

There are mothers here who

MARKETING WITH MARTHA

have breast-fed for lengthy periods without any organized encouragement, but these tend to be the exception. One friend, who nursed her son for nearly nine months, pointed out that society does sometimes make it awkward for the breast-feeding mother. One reason why she was happy when she put her baby on fruit supplement after a few months was that she could feed him on a park bench without embarrassment. She was shocked when she once saw another mother openly breast-feeding her child in a restaurant.

La Leche encourages discreetness in breast-feeding — it is not its intention to shock anyone. "A lot of us wear baggy sweaters so we can sort of slip the baby underneath for feeding if necessary," one of the mothers told me. *Nursing Fashions — What to Wear*, is the title of one of the information leaflets issued by the parent organization in the U.S. The Israeli group benefits from the international organization's research and new publications. Some have been translated into Hebrew.

LA LECHE in Israel operates through loose-knit regional chapters which hold series of meetings for would-be nursing mothers. The best time to attend is during pregnancy. But mothers are also encouraged to keep attending once baby is born, and the invitations to meetings state clearly "babies are always welcome."

A typical series of four lectures says Emily Udler, will deal with the advantages of breast-feeding; possible problems; and how to overcome them; the baby arrives at home — the family and the breast-fed baby; nutrition and weaning.

The league sets no hard-and-fast rule on how long a baby

should be breast-fed. Its general statement is that breast-feeding should continue as long as "both members of the 'nursing couple'...are happy with it."

For most La Leche mothers, this is generally around one year, but it may be less or much more. I have heard of one mother who simultaneously nursed both her infant and her three-and-a-half-year-old child, whom she continued breast-feeding right through the second pregnancy. (There is a term for this — "tandem nursing.")

But this case is clearly an exception. So are cases of women being taught to build up enough milk supply to nurse an adopted child. On the other hand, there is no reason, says La Leche, why a mother who has given birth by Caesarian section should not nurse, although it is a little more difficult to establish lactation. Mothers of twins, or even triplets, can also nurse their babies.

Nor is there any reason why mothers who intend to return to work should not breast-feed. Local La Leche leaders say, "Respectfully, if they can postpone their return to work until the baby is four months old, it can be managed quite nicely," one of them told me.

Obviously, if a woman can work at home it is even easier. Paula, for instance, is a fashion designer, whose apartment doubles as her workshop. Her slim figure, incidentally, is an answer to women who think that a nursing mother cannot regain a good figure.

The supply of breast-milk, Emily explains, is encouraged by two factors: the birth process itself, and the stimulation of the nipples by suckling.

The amount of milk is determined by the supply-and-demand principle, La Leche insists, and this is the reason the league favours putting newborn infants to the breast as often as they demand. It opposes the use of bottles at all, even for water — which it says the breast-fed baby rarely

needs, except perhaps from a spoon on a *sharav* day.

ONE OF THE problems with encouraging breast-feeding in Israel, says La Leche, is the tendency of the medical profession, and hence of new mothers, to pay too much attention to how much weight the baby gains per week.

"We are concerned that the baby gains, and care about his general appearance and behaviour, not about how much he gains," says Emily.

La Leche insists that breast-fed babies are less prone to illness than bottle-fed ones, and the organization gives fascinating case histories of ailing babies, especially those with milk allergies, whose "lives were saved" by breast milk. La Leche contends that even a mother who opted out of nursing at the time of the birth can reintroduce lactation, albeit with difficulty, up to four months later.

The latest La Leche literature recommends feeding babies solely on breast milk until around six months. Early introduction of other foods tends to interfere with the milk supply, may upset the digestive system, and is anyway unnecessary, La Leche believes.

Readers will undoubtedly be curious to know the local medical profession's reaction to La Leche and its teachings. Its spokeswomen told me they have been in contact with leading paediatricians, including some of the country's major maternity wards, and the response has been generally favourable. Two of the women were even invited to participate in a lecture before medical students at Tel Aviv University, because the professor felt students were not being taught enough about lactation.

To avoid misunderstandings, La Leche International insists that its information be disseminated only by approved "leaders" and "leader applicants." In Israel, among those authorized to give such information and organize lectures are Emily Udler, tel. 03-214141, and Innes Kasanof, 03-214141, for the Tel Aviv region; Jino Abramowitz, 03-78588, Kfar Pines near Hadera; Shoshana Magani, Kiryat Arba, 02-970106, for the Jerusalem area; and Ellen Zelenko, 03-987088, Rehovot. Emily and Innes ask to be phoned only in the morning.

LA LECHE in the U.S. claims that by breast-feeding a baby for a year, a mother can save enough money to purchase a major household appliance. What with the high taxes on appliances in Israel and the lower cost of milk here, the amount saved would scarcely cover half an appliance — but the idea is interesting none the less.

La Leche Leaguers insist that the nursing mother does not need to eat significantly more than normal, though she should pay attention to good nutrition while lactating.

In fact, La Leche members point out, from the starting point of good nutrition for babies and nursing mothers, they are often led into better nutritional habits for their entire families. This would back up another point of La Leche — that its concern is not with breast-feeding alone, but with a general approach to "good mothering." □

The Weekend Dry Bones

THE ISRAELI ENTRY IN THE EUROVISION SONG FESTIVAL WOULD BE SUNG BY BOB DYLAN BARBRA STREISAND AND ARLO GUTHRIE



(MUSICAL DIRECTION BY LENNY BERNSTEIN)

IN HONOR OF THE TWENTY-NINTH WORLD ZIONIST CONGRESS... JUST IMAGINE WHAT IT WOULD BE LIKE...

IF EVERYONE CAME ON ALIVAK



HENRY COULD BE A BELL HOP AT THE KING DAVID.

NEW YORKERS WOULD BE STRANDED WITHOUT ISRAELI CAB DRIVERS.



WITH THANKS TO DALIA

THIS SUMMER, WHEN THE ISRAELI LIFEGUARDS GO ON STRIKE...



MARK SPITZ WILL BE THERE.

YOU'D BE ABLE TO EAT AT A LOT OF GOOD JEWISH RESTAURANTS



CANNIGAN WOULD HAVE TO SOLVE THE MURDER WITHOUT THE RABBI... AND THE "RABBI" WOULD HAVE TO LEARN TO SELL INSURANCE OR SOMETHING.

THERE'D BE NO TOURISTS!

BARBRA WALTERS WOULD BE A MABAT REGULAR.

JONAS SALK WOULD DISPENSE PILLS AT KUPAT HOLIM

CAUSKY COULD BE AN ADVISOR TO A CRIME-BUSTING COMMITTEE!

CARL BERNSTEIN COULD WORK AT THE POST COVERING JEWISH NEWS AND JUDY SEGAL COULD GO ON TO BIGGER THINGS.

